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ANCIENT RACES AND MYTHS



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INTRODUCTION

There are numerous works on **Ancient History**. But in this book, I believe for the first time, I have attempted to disentangle the racial components and their contributions to **Ancient Civilizations**. **Ancient Myths** were regarded as grotesque, meaningless and fantastic. Egyptian gods were thought to be zoomorphic. I have tried to show that they were based on **Nature Phenomena**—the sun, moon, thunder, rain, planets and constellatory configurations. This gives a rational interpretation of the puzzling problem. Starlit heaven is a wonderful spectacle. If it were visible only one night in ten years, then that night would be awaited with greatest expectation. No wonder myths have been woven round it. Astronomy is the oldest of sciences. It deals with the greatest masses of matter and the longest stretches of time and space. In ancient times science and religion were the same. They saw nature as animate beings like themselves in the anthropomorphic way. **Solstices** and **equinoxes** have been the occasions of great festivals amongst all ancient races, and are even celebrated at the present time by various peoples in different names. **Winter Solstice** is known by the shortest day which takes place on 21st December in the northern hemisphere, after which the day begins to be longer. Four thousand years ago it happened when the sun entered into the constellation of Sagittarius, now Capricornus, owing to precession of the equinoxes. As the sun moves northward (uttarāyana) and the day grows longer, it is the **Nativity of Mithra** and **Christ**. As the sun emerges from the wintry grip—the Cavern of the Dead (Scorpio), it is the **Resurrection of Christ**. As Mithra worshippers celebrated this occasion with a feast of bull's meat, wine and merry-makings, the Christians eat cakes and call it **Merry X'mas**. The Hindus call it **Makara Sonkranti**, and eat sweetmeats and cakes. Capricornus was known in the Vedic times as Ajaekapād (one footed goat=goat fish). Later it was known as crocodile, the Makara of the Hindus, Sebek of the Khattis and Egyptians. That is the reason crocodile was venerated in Egypt, and it became the war god of the Amerinds, because Capricornus replaced Sagittarius in the winter solstice. And Sagittarius, the archer, was a great war god. It is the **Sutekh** of Mitannis, Khattis and Egyptians; **Marduk** of the Babylonians; **Ashur** of the Assyrians; **Ahura Mazda** of the Zoroastrians; **Artemis** of the Greeks; **Rudra** of the Vedas. Vedic Tryambaka, Hindu Siva (Bāal), holding a serpent round his body and lightning fork (*trisula*) in his hands, is the Ophiuchus. **Autumnal Equinox** takes place on September 22 when the sun used to enter into Virgo. Virgo was worshipped in Babylonia as Ishtar (Nanā = Mother = Rv. IX. 112. 3.), in Syria as Astarte, in Egypt

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as Isis, in Hellas as Aphrodite. In India Virgo is still worshipped as Kumāri (Virgin) and Durgā. Babylonians and Chinese used to reckon their New Year from this date, and therefore it was a great festival. Most of the Hindus do likewise. As now Libra (Balance) has been merged with Virgo, Babylonian Istar had the rod of Justice in her hand. As the autumn is the season of harvest, Virgo holds also an ear of corn (*Spica*) in her hand. **Gemini** (*Mithuna*) represents the copulating Egyptian Shu (wind god) with his consort Tefnut, Syrian Bāal and Astarte, Hindu Hara (Bālanātha) and Pārvati, Greek Dioscuri (Castor and Pollux: Pederasty was very prevalent among the Greeks), Pelasgian Dionysus, Roman Liber and Libera.

Vernal Equinox takes place on 21st of March. In ancient times the sun used to be in Taurus, coming across the Aries (Ram). For this reason Mithra worshippers used to sacrifice Bull (Taurus). It is the Easter of the Christians, Passover of the Jews and Id of the Islamis, and Chaitra Sankrānti, Dola (swinging of the sun) and Madana Trayodasi, hence Holi festival of the Hindus in the Madhu Māsa (sweet season), Apis Bull of the Egyptian and Golden Calf of the Syrians. From 2400 B.C. Sumerian New Year began with Spring Equinox (Nisam), and there was a festival for II days. Before this, the New Year period had commenced with Autumnal Equinox. Bengali Hindus calculate their year from vernal equinox and celebrate it as their New Year's Day. The Jews celebrate their Passover on the tenth of Abib (Nisan) by eating roasted lamb, but using unleavened bread. As the Taurus is in the opposite colure of Sagittarius (Rudra) and Ophiuchus (Siva), **Nandi Vrīsa** (Taurus) is their carrier, and so Bulls are venerated by the Hindus.

Summer Solstice takes place on June 21 when the day is longest and begins to be shorter (*Ratha* = Chariot; *Jātrā* = movement of Vishnu—the sun in the ecliptic), the sun entering into Leo (Narasimha), and it is the Amon Ra of the Egyptians. Three steps of Vishnu (Rv. 1.22.18) are the movements of the sun on the ecliptic from the equinox to equinox again through summer and winter solstices. On the ecliptic *Vishnu* is represented by Matsya (Pisces), Kurma (Cancer), Varāha (Lupus), Nrisimha (Leo), Ekasringa (Monoceros = unicorn).

Archeological findings, comparative mythology have been important contributory factors in the solution of these perplexing inquiries. Race should not be confused with nationality, language, myths and crafts. Conquerors could easily impose their language, religion and crafts on the conquered. But bones do not tell lies about their racial origin; hence is the great importance of archeological findings. Biology teaches the immutability of somatological or bodily characters, with which is closely associated the immutability of psychical predispositions and impulses. This continuity of inheritance has an important bearing

on the study of civilizations. Even in psychic spheres it is a persistent dominant trait, and is not easily liable to environmental modifications.

Australoids are represented by Austrics who migrated to Australia from their homeland Jiva through Borneo and Celebes. The Austric is characterized by chocolate brown colour of the skin, jet black well-developed beard whiskers and moustache, thick coarse straight hair, abundant pilous growth on the body, medium size, heavy eyebrow ridges, thick protruding lips, very broad and often convex nose with sunken root, low-skulled long head (cranial capacity 1350 c. c.) with prominent superciliary arches, including a great massing of bone over the eyes and teeth. Austrics are in the lowest scale of civilization. They still live paleolithic lives. They subsist exclusively on the flesh of animals which they kill with their wooden clubs and on the roots which they dig with their fingers or sticks. They have not yet learnt to cultivate the soil or domesticate any animal. They have no permanent huts and do not even know the art of pottery. Kings or chieftains are unknown among them, and all communal affairs are decided by the elders in assembly. In religion they have no higher conception than *totems* and *tabus*.

Lion (*Simhā*) was the totem or royal emblem of Sata Vāhanas and Kadambas of Banavāsi. Lion was also dynastic crest of Western Chālukyas of Kalyāna, Ikshvākus of eastern Deccan, and Senavas of Kudalurupura. **Tiger** (*Vyāgrah*) was the royal ensign of Cholās of Tanjore, Hoysalas of Dorasamudra and Sindas of Bagadage. The **Elephant** (*Madagajendra*) was the royal crest of the Cheras and Gangās of Talakad. **Boar** (*Varāha*) was the emblem of the Chālukyas. **Bull** (*Nandī*) was the royal symbol of Nava Nāgas of Narwar, Nāndodbhavas of Joypore, Maukharis of Western Magadha, and the White Huns. The **Eagle** (*Garura*) was the royal emblem (*lanohana*) of the Guptas of Magadha, Gurjara-Pratiharas of Kanauj, Rāstrakutas of Malked, and Silaharas of northern Konkan. **Fish** (*Matsya*) was the emblem of Pāndyans of Madura who called themselves *Minavan* and built the famous temple of their patron deity Minākshi (fish-eyed goddess). Of course it is questionable whether these animals were tribal totems or represented constellations Leo (lion), Ursa Major (tiger), Pegasus (elephant), Lupus (boar), Taurus (bull), Aquila (eagle), Pisces (fish)?

The Aruntas and Trobriand Islanders yet think of no connection between the conception and the sexual act. When an Arunta woman sees a lizard, dingo, kangaroo or a plant and feels the quickening movement in her womb, she feels its spirit has entered into hers and is born as her child, and the child's *Totem* is that animal or plant. Within the same totem group, sexual union is tabued. Consequently marriage is exogamous, and due to psychic fixation, there is a strong incest phobia among

them, which by psychological inhibitory reaction proves that sexual intercourse had been rather promiscuous among them, and not only endogamous, but even it did not exclude close blood relations. Like animals and anthropoids primitive man formed a small horde of a single strong adult male who was the despotic chief of many females and a certain number of the young. And he expelled the young males as soon as they were old enough to prove troublesome to him. But when he got debilitated or old, a vigorous youth, likely to be his son, killed him and appropriated his harem. But sometimes all the sons made a common cause for mutual protection against rival parties. They formed the clan, sometimes with obedient friends and slaves. And all the captured females were the common property to all. They thus cohabited with their near relations like animals. This naturally provoked jealousy and dissension. And as this clannish war proved mutually destructive it was found expedient to exchange by abduction or purchase marriageable girls between clans as a self-protective measure. And gradually sexual unions between the same family group and clan were forbidden and tabued. But the old impulse is hard to curb, and as an inhibitory measure by psychic fixation, it has developed among them an incest phobia. Brother and sister or cousin incest is regarded with such horror by the people of New Guinea, New Hebrides, Mecklenburg and New Caledonia that as soon as a boy reaches the threshold of his pubescence he is sent to the clubhouse where he regularly sleeps and takes his meal. He can visit his home, but if his sister is there, he must leave it at once. The reserve between the mother and the grown up son is just the same. In New Britain a sister or cousin beginning with her marriage shall no longer speak with her brother. The penalty for incest with sister is death through hanging, though during festivals there is no such restriction, and sexual orgies within prohibited groups are permitted. Even father will not remain alone in the house with his grown-up daughter any more than the mother with her adult son. Among the Barangos in Delogoa Bay of Africa, the prohibition is curiously directed against sister-in-law, the wife of the brother of one's wife (Levirate). Among the Akamas in British East Africa a girl must carefully avoid her own father between the time of her puberty and her marriage. However the most widespread and strictest avoidance is directed against the relationship between a man and his mother-in-law. It is quite general among the Austriacs, the Melanesians, Polynesians and the Negro races of Africa. Menstruating woman is tabued and dreaded by all primitive peoples, and she is isolated. Menstrual blood is caused by a wound, they think by a malignant spirit, who must therefore be kept at a safe distance. Menstruation is however a rare phenomenon among the savages due to premature conceptions, repeated pregnancies and early menopause.

The Austrics are indolent, unimaginative and unprogressive. But it is curious that the Austrics have spread all over the world, though in more or less pure form, they are found in South-western Australia, Tasmania, southern India and Ceylon (Veddas = *Yaksha*).

A figure seated on a low stool, feet crossing each other, arms stretched out and the hands placed on the knees, erect penis, two buffalo horns embedded in the headdress which is puffed up in the centre with the plumes, the nude body marked with coloured clay like the Austrics, surrounded by four animals—an elephant, a buffalo, a tiger and rhinoceros (*Unicorn*), has been found at Mohenjo-daro. A similar two figures sitting side by side on the same stool has been found at Harappa, but the legs do not cross each other though the heels touch each other; on either side of this pair are two tigers looking backwards. It has been identified by some as Siva Pasupati. But there is no serpent girdle, trident except the headdress and the bow. We know that buffalo is associated with Mon-Khmer culture. Mon-Khmers were formed in the lower Mekong valley out of the mixtures of Australoids, Negroids, Palæ-Alpines with the Caspians who descended from the Tibetan plateau. Migrating northward they settled in Salween basin (Karens), Khasi Hills, as Lhotas, Konyaks and Angamis of Assam; and mixed with Mongoloids formed the Mundas, Gonds and Savaras (*Sambara*: Cimbri=Caspian). Southward they survive in patches in Cambodia and Yunnan. Lhota, Konyak, Angami of Assam, Gond, Khond, Koyas and Savara chiefs and warriors of the Godavari District use buffalo (*Bos frontalis*: *Mithan, maas*) headdress, embellished with plumes of peacock or other gorgeous feathers in their tribal dances. It seems therefore that the Mohenjo-daro and Harappa figures represented a Mon-Khmer chief or priest, a tamer of wild animals by his magic or prowess. It seems also likely that the legendary Purānic Mahisāsura represented Mon-Khmer power which was overwhelmed by Mediterranean ascendancy (=Virgo=Ishtar, Isis=Ishā, borne by a lion (Leo). No trace of the symbols of Aryan power—horse and iron—has been found in Mohenjo-daro and Harappa Civilizations. Cremation was possibly practised there as testified by the finding of cinerary urns and other receptacles, containing calcined human bones and ashes together with vessels of burnt and other offerings for the dead and for the use of after-life. But the burning of the human corpses was rather the general practice not only of the Aryans, but of the ancient world with the important exception of Egypt where bodies were embalmed; Judæa where they were buried in sepulchres; in China where they were buried in the earth; Mediterraneans buried in long barrows; Alpines in round barrows; Caspians in jar burials in which the dead were trussed up and thrust head foremost into large jars.

The rest of the ancient world adopted the hygienic method of cremation as the disposal of the dead, instead of exposing them to be devoured by wild animals and birds, which was perhaps the more primitive custom. Cremation is still practised in the greater part of Asia and America. At Harappa on the lower strata there are earth burials; jar burials, most likely of Caspians, were practised on the upper stratum.

The Mongoloids were of very short stature with round broad low-skulled head, short and broad nose, flat face with high cheek-bones, slight prognathism, scanty pilous growth, coarse straight hair, yellowish skin and epicanthic fold of the eyes. Mongoloids are spread all over the world, especially in northern Asia and America. Mongoloids are hardy, but unprogressive. Mongolians of history who overran south-western Asia were slightly mixed with Palae-Alpines and Alpines. They have smallest sex-organs. Cranial capacity 1390 c. c.

The Negroids evolved in Western Africa. The present *Negro* is characterized by short legged tall stature, long headed high-skulled bulging forehead, wooly short hair, a dark velvety soft skin (ranging from chocolate to nearly black) with characteristic penetrating odor from the abundant sebaceous glandular secretions, large sex-organs, prognathous jaws, long arms, longish massive cranium (capacity 1335 c. c.) with large zygomatic arches, a flat snub-nose depressed at base, everted thick lips, large teeth, prominent cheek bones and an abundant pigmentation in the mucous membranes. The Negroids spread all over the world except in northern Asia and America (but recently introduced as slaves). Negroes are indolent, care free and voluptuous. They have developed no great kingdom or civilization. They do not seem to be capable of high intellectual attainments and mental discipline, like the Austriacs and Mongolians, unless mixed with other races. **Palae-Alpines** with medium round head (cranial capacity 1430 c. c), broad face, medium nose, stocky constitution, moderate prognathism and pilous growth, developed on the fringe of eastern Turkestan. They are spread all over the world. They form primary racial elements in China, Japan, Indo-China and Burma. They developed great kingdoms in Sumer and India (Anava and Nāgas). Palae-Alpines are fond of music and songs. They are sensual. They have fine capacity for organization. They domesticated animals. They possess medium sex-organs.

The Mediterraneans of the medium stature, delicate bony structure, brunet complexion, moderately fine nose, oval face, and medium long skull (cranial capacity 1425 c. c), developed between the Mediterranean and Black Sea region. They have spread throughout western Europe, Mediterranean region and India. They practised burials of their dead in long barrows which have been found at Harappa (the Punjab) on the top strata of which there are pot (*jar*) burials of the

Caspian and round barrows of Alpines. Though the Mediterraneans are not so widely spread, they have high artistic and intellectual capacity. They invented copper, and to them we owe chalcolithic civilization.

The Caspians are the tallest (above 7 ft. high) of all races, with fair complexion and a tendency to blondness, very fine straight nose, hazel eyes, high-vaulted long head with broad face (cranial capacity 1450 c. c.), heavy bony structure. They were the Norse giants. They were very daring and bold people. They not only forced their way from the Black Sea region to the Pacific Ocean, extended to Siberia and thence into America; but they were also fierce sea-raiders, particularly from the Baltic. In Purāna they are the Kinnara, Cumuri, Sambara, Dānava, Saka (Sacæ), Marunda (Manda), Tukhara (Fochari), Jāts and Kushans. They are audacious and adventurous. They practised jar burials, at Harappa pot burials. **The Alpines** developed in western Turkestan, of medium height, high-vaulted round head (cranial capacity 1460 c. c.), narrow nose, open eyes, oval face, straight hair, fair ruddy complexion with tendency to fleshiness. The Alpines have spread all over the world except south and western Africa, South America and Oceania. They are industrious and highly imaginative. They invented bronze and discovered the value of agriculture. They have great commercial instinct and inventing genius. They have the highest brain capacity. The Alpines buried their dead in round barrows. They are democratic and social in their manners. **The Aryans** were a blend of the Caspians, Mediterraneans as major factors, Australoids and Negroids as very minor elements in the Valdai Plateau of the Baltic region. They were of tall stature, blond complexion, blue eyes, flaxen hair, oval face, long high vaulted head, moderate fine nose. They were the tamers of horses. They invented iron. They cremated their dead. The dead were burnt with fire (agnidagdāh : Rv. X. 15. 14; Av. 18. 2. 31) and the calcined bones and bone relics were buried in a cinerary urn (Asval Grihya S. IV. 5.7). Cremation was prevalent in Germany, Thrace (Herod V. 57; Aryavarta (Rv. X. 18. 7; Av. 18. 3. 1; MBh I-125; 11. 1). In Greece only suicides, unteethed children and persons struck by lightning were denied the right to be burnt. In Rome burning on the pyre (*rogus*) was the general rule up to fourth century A. D. Their widows were burnt on blazing funeral pyres with their husbands. They were bold fighters, with their rapid moving horse and sharp piercing iron lances. From the Baltic region they forced their way to northwestern and south-eastern Europe, and through the Volga reached Iran and Indo-Gangetic plains. They knew how to assimilate the superior civilizations of their conquered peoples, at the same time imposing their language and myths on them. But they were autocratic in their ways.

Fusion of races seems to impart to the blend a tremendous nervous energy and vitality. Latent forces become kinetic.

The blend between the Aryan (Franks) and the Alpine is a fine product, not only in physical appearance but also intellectual attainments, as the French in Northern France. The blend between the Caspians and the Alpines are found among the southern Swedes who are gifted with head and heart. The blend between the Caspians and the Mediterraneans are the Semites who are noted in history as great military organizers.

Pathans who are mostly Semites (*Druhyus*) are still terrible raiders. **Sikhs** and **Jats**, mixed Caspians, are noted even after centuries of subjugation for their martial carriage, intrepid bravery and deathless heroism.

Germans are the fusion product of three greatest stocks of mankind—Aryans, Alpines and Caspians. Germans are great by their physical vigor, indomitable courage, strict discipline, thorough technical knowledge, scientific equipment and great organizing capacity. These are racial characteristics.

The English are a great people whose achievements in arts, sciences and industries, as a maritime power, colonizer and empire-builder, are largely written in world's history. For last two hundred years, the history of England is the World's History. This cannot be said of any other country. Englishmen are a fusion product of the Mediterraneans as a major factor, with Anglo-Saxons (Aryan), Caspians as minor elements, tinged lightly with Alpines. Americans are the finest example for energy.

Europe has been so densely peopled that unless she can exploit other people's resources, it will lower her standard of living and upset her economic equilibrium. This will make explicit the union of all English speaking people—Anglo-American Federation—which is still implicit as the events of last two wars are showing, to preserve a privileged share of colonial possessions, resources of raw materials and trading facilities.

In the archeological investigations of paleolithic and neolithic times, it has been found that the males belong to one race while the females to another which indicates that one tribe men killed the males of another tribe of different race and appropriated their females. Females were spared for they were not only beasts of burden, but also purveyors to the pleasures of their masters. And due to the incidents of childbirths, forced marches, privations, attacks of wild animals and venomous snakes in dense forests, there was high mortality and scarcity of females. However in course of time men were spared to work as slaves to their conquerors, but their penes and forefingers were cut off so that they might not prove dangerous to their rulers. But as soon as animals were domesticated and agriculture introduced, conquered peoples were allowed to multiply their kind to attend to the herds and cultivate the fields to the benefit of their masters. Thus tribes welded into nations conquered other peoples to exact tributes from them. Later with the

facilities of rapid transportation, thinly peopled countries were colonized by superior races, and there aboriginal peoples are rapidly meeting their dooms like the Austriacs, Maoris and Amerinds.

Possibly animals were domesticated, and agriculture was developed in Central Asia in Neolithic times. In Quaternary period over a large area, now arid, there stretched a huge fresh water lake, formed by the water brought by the Volga, Ural, Syr Darya, Oxus, and the melting of glaciers of stupendous mountain ranges of Tian Shan, Pamirs, Eiburz and Caucasus, of which the Caspian, Aral and Balkash are but shrivelled remnants. This lake was about 600 feet higher than the Black Sea, and consequently its affluent. In post-glacial period not only the glaciers were reduced in volume and extent but by the opening of the Bosphorus through an earthquake, this huge lake has been drained off and shrunk into a few shallow unimportant lagoons. The increasing aridity and disappearance of forest made living by hunting a precarious existence. Animals were compelled to come near human habitations to feed on the animal refuse which the hunters could not utilize, and thus were domesticated. At Anau (Turkestan), in the lowest stratum have been found wheat (*Triticum vulgare*) and barley (*Hordeum distichum*); stone mace heads, flint awls; bone awls; bones of wild animals hunted for food, such as ox, sheep, gazelle, deer, horse, fox, wolf. In the middle stratum domesticated animals include dog, short-horned oxen, hornless sheep and camels. In the upper stratum there are additional stone and copper arrow heads, potter's wheel and furnace, incised pottery, bronze, terra-cotta figurines of goddesses, bulls and cows of Neolithic period, possibly of Alpines who were pushed by inhospitable environment to migrate in different directions.

Families, tribes and nations expand according to the food supply at their command. Tribes in the hunting stage in the paleolithic period had to roam from forests to forests, countries to countries, continents to continents, to secure their games. Man is not stronger than many animals. But he became strong by the utilization of chance stones and sticks, the casual adoption of flints by a minimum amount of chipping, the deliberate manufacture of simplest implements from flint nodules and the invention of new forms of weapons from copper, bronze, iron, steel and aluminium in ever increasing varieties. In the neolithic period domesticated animals, and in the bronze period the knowledge of agriculture, although of primitive character, afforded an enlarged food supply, and the population increased and settled on the river plains. With clearing of the forests, draining of the swamps, irrigation of arid regions, and above all, with cheap and quick transportation facilities, industrial expansion, conquests and colonization of sparsely peopled lands, the population has multiplied with great rapidity. It has been

computed that Saxon England at the time of conquest contained about 1,500,000 inhabitants; at the time of Queen Elizabeth 4,000,000. Great Britain has also sent millions of immigrants to America, Australia and Africa who have enormously increased there. English-speaking peoples of Anglo-Saxon origin, numbering about 170,000,000 control to-day nearly $\frac{2}{3}$ of world's resources.

With the invention of Copper Weapons, the Mediterraneans became very powerful and conquered the territories of their opponents who had only flints with them. Nomadic Palae-Alpines became rich and powerful with their enormous herds of roaming cattle. Alpines with their bronze weapons and agricultural knowledge became great conquerors, farmers and traders. Aryans with their quick-moving horse and piercing iron lances became formidable conquerors. A new invention always gives its possessor some initial success.

It seems that the backward peoples will be slowly wiped out by economic pressure, making room for conquering nations. Domestication of animals was a great relief to the slaves as carriers of burdens. Wheeled, mechanical transport eventually liberated them. Machine tools, plows and harvesters can work more accurately and much faster under skilled guidance than human labor, thus dispensing with the service of millions of unskilled laborers and tillers of the soil. Every new invention or improvement of machine tool displaces the service of thousands of men, thus throwing them out of employment. Human energy is not needed when the power of millions of men or horse can be easily generated by steam, gas, petrol or electricity by the skilled labour of only a few. Backward peoples have been being tolerated as producers of raw materials. But the need of that service is daily being reduced by new and better mechanical inventions. So the primitive peoples will be extinct through the lack of food supply like the Maoris, Austrics and Amerinds. It may take a few centuries or a millennium. But that is but a moment in the history of man. Heidelberg man (Australoid) of interglacial Eolithic period lived about in Europe between 300,000—200,000 B. C.; Lower Paleolithic when the Mongoloid roamed throughout Europe is computed between 150,000—125,000 B. C.; the Neanderthal skull (Australoid) of Middle Paleolithic 50,000-25,000 B. C.; Cro-Magnons (Caspians) of Upper Paleolithic 25,000-16,000 B. C.; Neolithic Swiss lake dwelling by the Palae-Alpines 5000 B. C.; Bronze period by the Alpines in Asia Minor and Egypt 3000-2000, in Europe 1800-500 B. C.; Hallstatt Iron by the Aryans from 1800-1000 B. C.; La Tene Iron (Aryan) of the Roman times 500 B. C. So gradually primitive peoples would be replaced by superior mesocephalics—the blends of Alpines, Caspians, Aryans and Palae-Alpines. History is repeating itself in accelerated tempo on a grander scale.

ANCIENT RACES AND MYTHS

I.—ARYAVARTTA

Austrics coming from the south-east spread over the whole country ; they were known as *Yakshas* and *Savaras*. The **Negroes** (*Rākshasas*) and **Negrito**es (*Nishādas*) coming from the north-west crossed the peninsula and passed through the Assam corridor. **Mongoloids** (*Daityas* : *Hiranya Kāsyapas*=yellow men) spread over the country from the north west and south-east, and fused with the Negrito

es formed the Santals and Mundas. **Palæ-Alpines** (*Nāgas* and *Anavas* ; *Gandharvas*=*Gardavabhils*) followed the Mongoloids in later times, and established great kingdoms. The **Mediterraneans** (*Turvasus*) reached Midland through Baluchistan and they were pushed to the south by the Alpine (*Yādava*) and Aryan (*Purus*) pressures where they founded Chola, Pāndya, Kerala and Andhra kingdoms. There were two **Alpine** immigrations : one by Kashmere valley, known as *Pisācas*, reached the Punjab, Sind, Rajputana and Guzerat ; the other by *Yuteas* (*Yādavas*) who were driven to Fars in Iran by Aryan conquests and from where they reached Sind through Beluchistan, and spread over Yamuna basin, Rajputana, Guzerat and Kathiwar. Australoid, Mediterranean and Alpine crania have been found at Mohenjo-daro. *Ikshvāku Aryans* reached the Pamirs by ascending the Oxus river valley, and then descending through the Sarayu established the famous Kosalā kingdom. The *Puru Aryans* dominated the Midland by reaching it through the *Alakanandā* and *Mandākini* defiles and following the course of the Ganges. The *Kassite* Aryans reached Kashmir through the Hunza river and *Kashmir* has been named after their settlement, from where they pushed their way to Benares where *Kāsyas* founded the *Kāsi* kingdom. The *Kassite* kingdom in the southern spur of *Zagros* was also known as **Kashi** ; in Nubea as *Kash* or *Kush*. *Mitanni* Aryans founded the *Kānyakubja* kingdom, by reaching the place through the *Drishadvati* or *Kausiki* river valley. A mixed **Caspian** tribe (*Nabhanedistas*) of *Media* (*Madra*) descended into *Visala* territory through the *Gogra* valley and founded the *Vaisali* dynasty. **Semites** (*Druhyus*) came by the *Kabul* valley and they founded a kingdom in *Gandhāra* (*Afghanistan*), which is named after one of their descendants. *Assyrians* (*Asuras*) were *Semities* but they did not succeed in establishing any important, lasting dynasty. **Danavas** were the notorious Biblical *Dana* tribe. *Dana* is the Homeric

Danoi (*Danaides* : Caspians) who settled in Argos and were noted for their cruelty and rapacity. **Cimmeri** (*Kinnara* ; Vedic *Cumuri* ; Assyrian *Ginnara* : Germans) were the nomadic Caspian horsemen, driven south by the Sakas (*Sacæ*, also mixed Caspians). **Panis** (Roman *Punics*, Gk. *Phœnix*) were the Alpine Phœnicians. Panis had many trading colonies in Sind, Kathiwar and Burma and the Gangetic-Bhramaputra delta. **Sakas** (*Sacæ*) were mixed Caspians. They reached Baluchistan through Iranian and Afghan border which after their settlement is called *Seistan*, an abbreviated form of *Sakastân*. In historic times Saka conquests were extensive, and they had many kingdoms in Rājputana, Guzerat, Kāthiwar, Mahārāstra, Central India and Deccan. *Kushans* were a branch of the Sakas, but spoke an Aryanized tongue. **Hunas** and **Gurzaras** were mixed Alpines. **Mlecchas** were known after Melchi-Zedek, an ancient Israelite tribe who represented a colony of Caspian Molossi of Epirus, after whom the territory is known as *Molossia*, or directly the parent stock. **Yavanas** were the Ionians, who were known to the Hebrews as *Javan* (*Gen.* x. 2) and to the Iranians as *Yauna*. After Alexander's conquest all the Greeks were known as *Yavanas* in India. **Jats** are a tribe of Caspian Getæ who from the Thracian border along the coast of Black, Caspian and Aral Seas lived, and in the Oxus region was known as *Messa-Getæ*.

Brahmans—Median (*Madra*) mixed Aryan-Alpine *Peraman* tribe, Tamil *Pirāmana*, known as *Atharvans* or fire-making magicians—reached the Sarayu basin through the Kailāsa (*Uttara Kuru*) region. **Kshatriya** is the mixed Aryan tribe *Khatti* or *Kharri* (Biblical Hittites ; known in Babylonian as *Khatti*) of Asia minor. From this fierce warlike people all the ancient ruling tribes assumed the *Kshatriya* designation. **Vaisya** is either the Thracian Alpine tribe *Bessi* who dwelt along the whole of Mt. Hæmus (abode of hima=snow=Balkan Mt. and the end of Euxine=Black Sea), after whom *Bessarabia* has been named ; or the Malayalan mixed Alpine and Palæ-Alpine tribe *Besisi* to which was incorporated the trading Phœnicians (Latin *Punics*, Vedic *Pani* which in *Atharvaveda* became *Vanik*) who had strong settlements in Southern Sind (*Rasātala*), Kāthiwar (*Sauvira*) and Kāmarupa. **Sudra** is the Estonian *Chud* of mixed Australoid and Negro origin. Caste was unknown in Vedic India. It is only mentioned once in the *Rigveda* (X 90. 12), but Tenth Mandala is a supplementary addition. The tribal basis of caste formation is a marked feature of ancient Indian social life. For superior races contemptuously looked down upon the flat-nosed prognathous dark races, and open unions with them were regarded as a racial betrayal. But in spite of this ban, racial mixtures have been taking place without complete fusion and amalgamation, thus artificially maintaining still the compartmental tribal separate individual identities.

As Hindu castes have developed out of tribal origins, so the Hindu religion is a synthesis of tribal rites. But it has been stamped with Aryan culture.

The Vedic Aryan gods are the *Devas*—the luminaries of the heaven : **Surya** = the sun ; **Soma** = the moon ; **Vishnu** = the sun's ecliptical annual path ; **Indra** = Centaurus, representing vernal equinox to summer solstice ; **Varuna** = summer solstice to autumnal equinox ; **Bhaga** = Cygnus (*Hansa*), representing autumnal equinox to winter solstice ; **Mitra** = winter solstice to vernal equinox ; **Vivasvant** = Aries (*Mesha*) 1. 51. 1) ; **Prajapati** = Orion (Mrigasirā, Taurus = Vrishava 1. 116. 18) ; **Kama-Rati** = Gemini ; **Manduka** = Cancer ; **Pitri** = Leo (Simha 1.95.5) ; **Tvastri** = Virgo ; **Marut** = Libra ; **Visvarupa** = Scorpio ; **Rudra** = Sagittarius ; **Aja Ekapad** = Capricornus ; **Apa** = Aquarius ; **Asvins** = Pegasus, representing present neighborly vernal constellation Pisces = *Matsya* : X. 63. 8 ; **Visvakarman** = Hercules ; **Vina** = Lyra ; **Pushan** = Auriga ; **Vayu** = Arcturus ; **Saptarshi** = Ursa Major ; **Yama** = Perseus ; **Yami** = Cassiopeia ; **Svan** = Canis Major ; **Triyam-baka** = Serpentarius ; **Ahi** = Serpens ; **Vritra** = Hydra ; **Ahi Baudhnya** = Cetus ; **Tishya** = Sirius ; **Gandbarva** = Rainbow ; **Svena** = Aquila ; **Aryaman** = Cepheus ; **Sarasvati** = Aridanus ; **Samudra** = Milky Way ; **Nava** = Argo ; **Ushas** = dawn ; **Agni** = Ara ; **Brihaspati** = Jupiter ; **Vena** = Venus. **Trita** is the Bootes representing the winter monsoon.

Thirty-three Devas are enumerated in the Rigveda, the oldest literary depository of the Indo-Aryans. Of these **Dyaush Piter** (Father. Heaven : Gk. *Zeo Pater* : Zeus ; Lat. *Jupiter*) ; **Ushas** (Zend *Ushahin* ; Gk. *Eos*, Lat. *Aurora*) ; **Surya** (the sun : Lat. *Sol* ; Gk. *Helios* ; Lithuanian *saule* ; Cimmerian *Heul*) ; **Soma** (the moon : Gk. *Salene* ; Lat. *serenum* meaning serenity ; Iranian *Haoma*) ; **Bhaga** the Iranian *Baga* ; Slav *Bogu*) ; **Asvins** (Pegasus : Lat. *Asinus*, Gk. *Osnos*, Hittite *Nasatya*) ; **Agni** (Gk. *Aigna*, Lat. *ignis*, Iranian Athar, Hittite *Agnish*) ; **Varuna** (Gk. *Uranus*, Hittite *Arunesh*) ; **Pushan** (Gk. *Pan*, Lat. *Faunus*) are Indo-Aryan deities.

The Vedic *Vivasvant* is the Avestan *Vivanghant*, father of Yima. It is very likely that Vivasvant is another designation of Vedic *Mesha* (Rv. 1. 1.1 ; 1.52.1 ; VIII. 86.12), the Avestan *Mayesha* (Bahram Yast 23), representing the Aries (Ram). *Vrishabha* (Rv. 1.116.18) = Geyush (By. 7), the male of Go (cow), representing the Taurus. *Asvins* (Pegasus) = *Asphe* (B. Y. 9) ; *Ustra* (Rv. VIII. 6.48) = *Usthe* (B. Y. 11). But it was renamed in India as Simha (Rv. 1.95.5), the lion, the king of beasts, and it later transformed itself into Pitri, the abode of the ancestors, representing the Leo. *Baraha* = *Barahje* (B. Y. 15), the

Lupus pierced by the thunderbolt of Centaurus (Indra), Avestan Verethragna=Vritrahan or Vrithragna, the conqueror of Vritra or Ahi (Avestan Azi), the Serpens, an epithet of Indra. *Prajapati*=*Narsa* (B. Y. 17), a youthful hero representing the Orion. Uluka (Rv. X. 165.4), the messenger of death (Yama), is the raven *Varaghna* (B. Y. 19), representing Corvus. *Aja Ekapad*=*Bujhel* (goat: B. Y. 25) represents Capricornus. *Visvakarman*=*Virahe* (the hero: B. Y. 27) represents Hercules. *Svena*=Saena (B. Y. 41) represents the Aquila (the eagle). *Matsya* (Rv. X. 68.8)=Karo Masyo (B. Y. 29) represents Pisces. *Trita*=Thrita (Yasna IX. 10) or Thraetoana (B. Y. 40) represents the Boötes. Vāyu or Vāta=Vatahe (B. Y. 2) represents Arcturus. *Yama*=Yima represents Perseus. *Soan*, the two dark-haired and four-eyed dogs of Yama (Canis Major, Canis Minor), are the Avestan four-eyed, yellow-eared dogs that keep watch at the head of the *Cinvat* Bridge (*Milky Way*). Aryaman=Airyaman (Fargard XXII) represents Cepheus. *Rudra* (Sagittarius) is the Avestan supreme deity Abura Mazda (Asura Medashā= Wise Lord). Ushā is Ushahin (Gah Ushahin between 12-6 a. m.), the beautiful dawn. *Tishya* is Tir, the Sirius, the brightest star not only of Canis Major, but of the entire heaven. *Tvastri*=Ardhisura Anahita, represents the Virgo (virgin). It became later identified with Sri, Kumāri, Kanyā, Gauri or Durgā. Apam-nāpat, the Avestan Apam Napat (Yasna 11.5) is the son of water—the lightning. These are common Indo-Iranian heavenly deities (devas=daevas).

Indra (Centaurus) headed the Rigvedic pantheon; as it coincided with southwest monsoon, essential for agriculture, and entered during summer solstice into a *Leonis* (Maghā), it became known as *Maghavan*, possessor of Maghā (a *Leonis*). In Rigveda we find compositions of Devāpi Arshitisena (X. 98); Asita and Devala Kāsyapa (IX. 5—24); Krishna Angirasa (VIII. 85—87; X. 42—44); Sarngas—Jaritri (X. 142. 1—2), Drona (3—4), Sarisrikva (5—6), Stambhamitra (X. 142, 5—6); Kavasha Ailusha (X. 30—34). Devāpi was the elder brother of Santanu, sons of Rishitiseña (Rv. Arshitiseña). Devāpi was suffering from skin diseases for which the people objected to his being crowned, and consequently Santanu became king. Devāpi became a recluse. Then there was a severe drought in the kingdom, and the alarmed people begged Devāpi to perform a libation sacrifice to invoke rains on which occasion Devāpi composed Rv. X. 98 (MBh. V. 149. 14—28; Vāyu P. 93. 234—243). Asita was contemporary of Bhishma. Asita's son was Devala. The Pāndavas made Dhaumya, brother of Devala, their family priest (MBh. I. 183. 1—3). Asita Devala composed IX. 5—24. Son of Dhāumya was Ayoda Dhaumya who lived during the reign of Jānamejaya, son of Parikshita, successor of Yudhisthira and son of Arjuna. Ayoda Dhaumya had three disciples—Upamanyu,

Uddālaka and Veda. And Veda became the priest of Janamejaya. Veda's disciple was Utanka. Utanka incited Janamejaya to wage war against Takshakas (Palae Alpines) to avenge the murder of his father Parikshita by them. Uddālaka was son of Aruna Aupavesi Gautama, an Angirasa of Pancāla, a pupil of Upavesa and Asvapati prince of the Kekayas. Uddālaka, a contemporary of Svaidāyana Saunaka, was a pupil of Patancala Kāpya. Uddālaka had a *Kshetraja* son through one of his pupils. And the son was named Svetaketu-Auddālaki Aruneya, a contemporary of Pancāla king Pravahana Jaivala and Jala Jatukarnya. There was another Uddālaki, an Aitreya, father of Nāciketasa, mentioned in Katha Upanishad. Uddālaka gave his daughter—Sujatā in marriage to his favourite pupil Kahoda Kausitaki. They had a son—Astavakra. Svetaketu and Astavakra—uncle and nephew—were of the same age. Kahoda was vanquished by Vandin in the court of Janaka of Videha in a debating contest and was drowned. To avenge this insult, Astavakra and Svetaketu defeated Vandin in another debate in the court of Janaka Ugrasena Puskaramālin. Svetaketu is said to have made adultery an offence, similar to abortion; but no guilt was ascribed to a woman who committed adultery in obedience to her husband's wishes to raise issues with his appointed man; rather it was regarded as an offence to disobey her husband's mandate in this respect (MBh 1. 122). Angirasa Krishna was a cousin, being Devaki's son, and charioteer of Arjuna, exponent of the Gitā, identical with the person and doctrine of Devakiputra Krishna, disciple of Ghosa Angirasa of the Chandagya Upanishad (III. 17. 6). In the Khāndava conflagration started by Arjuna and Krishna four Srangas—Jaritrī, Drona, Sarisrikva and Stmabhamitra (MBh 1. 230—234)—are identical with the Rigvedic authors (Rv. X. 142). Tura-Kabasheya was the priest of Parikshita's son Janamejaya (Aitareya Br. VIII. 21 (9) 7), possibly the son of the Rigvedic composer Kavasha (X, 30—34). From these it may be safely concluded that Rigvedic compositions range over 12 centuries. Vaisali king Nābhanedishtha (2200 B. C) is the author of X. 61—62. Bhārgava Usanas Sukra (Kavi : 2165 B. C.) is the composer of IX. 47—49; 75—79. Yayāti Nāhusa composed IX. 101. 4—6. Arshitisa Devāpi (X. 9) lived about 1125 B. C. Asita Devala (IX.5—24), Angirasa Krishna (VIII. 85—87; X. 42—44), Sarngas (X. 142) lived during the Kuruskhetra War period which was about 1058 B. C. Ailusha Kavasha (X. 30—34) was a generation later as he was contemporaneous of Arjuna's son Parikshita, if not his grandson Janamejaya. So we can safely infer that Rigvedic hymns are of various poets ranging in time from 2200 B. C. to 1150 B.C. The **Rigveda** consists of 1017 hymns containing 10600 stanzas divided into Ten Mandalas (circles : books). Of these Ten Books six (11— VII) are the compositions of the members of six families.—

Gritsamadha (II), Visvāmitra (III), Vāmudeva (IV), Atreya (V), Bharadvāja (VI), Vasistha (VII). These *Family Books* (II—VII) formed the nucleus of the Rigvedic collection. I, VIII and X *Mandalas* are the collections of various groups of families, though eighth *Mandala* poets consists mostly of the Kanva family. The Ninth *Mandala* was formed by selecting all Soma hymns from the Family Books and 3 hymns from I and VIII *Mandalas*. The Family Books formed the nucleus of the Rigveda Samhitā. To it the second half of the Suktas (51-191) of the First *Mandala* was added in the beginning and Eighth *Mandala* in the end. Then it was prefaced by the first half of the First *Mandala* (1-50), and supplemented by Ninth *Mandala*. Tenth *Mandala* was the final addition.

Gritsamadas :—Haihaya overlord Vitihotra being defeated by Pratardhana, the vassal king of Kāsi in about 1750 B. C. took refuge in a Bhārgava hermitage. Vitihotra's son was Gritsamada. Gritsamada is the author of the majority of the hymns (1-26 ; 30-43) of the Second *Mandala* of the Rigveda. Fourth hymn is ascribed to Somahuti, his ninth descendant. To his eleventh descendant Pramathi Kurma is ascribed the 27th hymn. Pramathi's son was Ruru. Ruru's son was Sunaka. Sunaka's son and descendants are known as Saunakas. Indrota Devāpi Saunaka became the priest of Janamejaya (1325 B. C.), grandson of Paurava Kuru (Satapatha Br. XIII. 5.4.1). He or his father Devāpi Saunaka is the composer of the first hymn. Mahābhārata and other Purānas were recited by Ugrasrava, son of Lomaharsana, before the assembly of the sages who gathered in the Naimisha hermitage under the presidency of Saunaka during the reign of Paurava Adhisama Krishna (905), fifth in descent from Parikshita.

Visvamitras :—Richika, a Bhārgava, formerly a priest of the Haihayas, was driven away from them, after their riches being despoiled. Richika, migrated northwards, married Satyavati, daughter of the Kānyakubja king Gāthin, and sister of Visvāmitra (1838 B. C.). Richika and Satyavati had two sons—Jamadagni and Ajigarta. Jamadagni was both a poet (Rv. III. 62, 16-18 ; VIII. 101 ; IX. 62, 65, 67, 16-18, 110 ; X. 110, 137, 6, 167) and a warrior. He married Renukā, an Ikshvāku princess. Their son was Rāma who always carried with him a battle-axe for which he was known as Parasu-Rāma. Jamadagni emboldened by these powerful military alliances challenged Arjuna, son of Haihaya Kritavirya. Arjuna devastated Kānyakubja and killed Jamadagni, though Jamadagni's son Rāma in retaliation killed Arjuna. Yet Kānyakubja was overrun and there were heavy inroads into the Kosalā kingdom. Rāma had to flee at the advice of his priest Kāsyapa. Visvāmitra losing his kingdom adopted priesthood and became the priest of Ikshvāku Satyavrata Trisanku, thereby provoking

antagonism with their hereditary priests—the Vasisthas. Visvāmītra adopted Sunasepa (Rv. I. 24-30; IX. 3), the son of his impoverished destitute cousin Ajigarā as Devarāta Kusika. The first twelve hymns of the Third Mandala are the compositions of Gāthina Visvāmītra. 23rd hymn is that of Devarāta. Gāthina. Visvāmītra's sons were Rishava, Kata, Madhuchandas, Renu, Astaka and Gālava. Rishava is the composer of the 13th hymn, Kata of 17th and 18th, Kata's son Utkila Kātya of 15th. Madhuchandas is the author of I. 1-10 and IX. 1. To Renu is ascribed IX. 70 and X. 89; to Astaka of X. 104. There were Visvāmītras who were descendants of Gāthina Visvāmītra. One Visvāmītra is the father of Sakuntalā who was married to Paurava Dushyanta (1712 B. C.) In the confederacy war (1382 B. C.) between the North Panchāla king Sudāsa and the allied ten tribes, Vasisthas and Visvāmītras changed sides as good opportunists. Visvāmītra was the priest of Sudāsa, and Vasistha of the allied tribes. At the instigation of Visvāmītra, Sudāsa killed Vasistha's son Sakti. This Visvāmītra is the composer of III. 32, and he and Sudāsa's army crossed Sutudri (Sutlez) and Vipas. In the beginning of the war the Allied Confederate Forces were victorious and Visvāmītra became their priest minister. But the Confederate Forces trying to cross the Parushni (Ravi) sustained heavy losses. And Sudāsa became victorious. Sudāsa in gratitude of victory gave 200 cattle and 2 chariots to Vasistha, his son Satyatu (or Sakti) and his son Parasara borne by his widow Adrisanti.

Gautama Vamadeva is a descendant of Dirghatamas, father of Saradvant who married Ahalyā, sister of N. Panchāla king Divojāsa (1462 B. C.) To this Gautama Vāmadeva is ascribed the first 17 hymns of the Fourth Mandala. He was contemporaneous with Trasadasyu Paurukutsya (IV. 26: 3. 33. 1; and V. 27; IX. 110) who is the composer of the 42nd hymn. A Vāmadeva descendant is contemporaneous (IV. 15, 7-10) with Somaka Sahadevya of N. Panchāla (1375 B. C.). Another Vāmadeva was a priest of the Kośāla king Dāla (1275 B. C.). Gotama Rāhugana (I. 74-93; IX. 31. 67; 7-9; X. 137-3) was the priest of Videha (Videgha) king Māthava (Satapath Brāh I. 4, 10-9), and he is said to have introduced the worship of Agni in Videha.

Prabhakar Atreya is said to have married ten daughters of Paurava ruler (2000 B. C.) Raudrasva and his wife Ghritāchi (Vāyu P, 70. 69-70; 99. 123-29). His son was Svastyātreya, composer of hymns (Rv. V. 50-51) whose descendants were Dattātreya, Durvasas and Apalā, possibly brothers and sisters (Vāyu P 70: 73-76). Dattātreya was the priest of Haihaya Kritavīrya Arjuna (1825 B. C.). Dattātreya had political sagacity but was addicted to sensual pleasures and drinking (Mark P. 17-18). Durvasas was of irascible temperament. Arcanānas is the author of Rv. V. 63-64. His son was Syāvāsya who married the

daughter of Rathaviti whose priest he was. He was the composer of Rv. V. 52—61; 81—82; VIII. 35—38; IX. 32. Gaya Atreya who settled in Gayā is the author of V. 9. 10. In the hymns (VIII. 36. 7; 37. 7) Syāvāsya mentions Trasadasyu (1462 B. C.) which indicates he was his contemporary and whose hymn (V. 27) is also incorporated in the Atreya Family Book. Visvavarā Atreyi (V. 28) and Apalā Atreyi (VIII. 91) are their famous female poets.

Bharadvajas :—Angirasa Usija was the priest of Vaisali king Avikshīt, son of Karandhana (1750 B. C.). Usija had three sons—Samvarta (author of Rv. X. 172), Brihaspati (X. 71—72), and Ucathya (IX. 50—52). Brihaspati's son Samyu is the author of VI. 44—46, 48. Samvarta became the priest of Marutta, son of Abhikshīt. Ucathya had a son through Mamatā—Dirghatamas. Mamatā had an illegitimate son by Brihaspati which was deserted by both parents for which he was called Bharadvāja. He was brought up by Vaisali king Marutta. Dirghatamas (Rv. I. 140—164) married Pradvesi and had a son Gautama. But he was profligate. He seduced the wife of his step-brother Bharadvāja (VI. 1—14) when he had gone to Bāranasi to officiate as the priest of Kāsi king Divodāsa. Pradvesi in resentment set adrift Dirghatamas on a rapt, and he was carried downstream to the Anava kingdom of Bali. With Uṣiṅāri or Usijā, the nurse of Bali's wife Sudeshnā, Dirghatamas had a famous son—Kakshivant (I. 116—125; 126. 1—5; IX. 74). Kakshivant's daughter Ghoshā Kākshivati is the composer of X. 39—40. Other descendants of Kakshivant are Sabara Kākshivati (X. 169) and Sukriti Kākshivati (X. 131). Bharadvāja's son Vidathin Bharadvāja was given as an adopted son by Marutta's successor Narisanta (known as Maruttas) to his friend Paurava Dushyanta's son Bharata who had lost all his issues. Dirghatamas officiated in this adoption ceremony. Vidathin Bharadvāja had six sons. Vitatha succeeded to the Paurava throne. Other five sons were Suhotra (VI. 31—3'), Sunahotra (VI. 33—3'), Nara (VI. 35—36), Garga (VI. 47) and Rijisvan (VI. 49—52; IX. 98, 108. 6—7). A later Bharadvāja is associated with Paurava king Ajamida (1582 B. C. Vāyu P. 99. 168—69; Matsya P. 49. 45—46). Possibly he is the author of VI. 16—30; 53—74. Pāyu is a contemporary of Divodāsa (1450 B. C.) of North Panchāla, and is the author of VI. 75; X. 87. Rātri Bharadvāji is a female Rigvedic poet (X. 127) of an unknown date.

Vasisthas are the hereditary priests of the Ikshvākus of Kosalā. Mitra-Varuna Vasistha, nicknamed Auryasa, after his mother Urvasi, had by his wife Kapinjali Ghritāci a son—Indrapramati (Rv. IX. 97. 4—6). Indrapramati married a daughter of Ikshvāku Prithu (2150 B. C.) and had a son—Vasukarna Vasukra (X. 65—66). Vasukra's son was Upamanyu (IX. 97. 13—15). Apava Vasistha's hermitage was damaged by

the raids of Haihaya Kritavirya Arjuna (1850 B. C.). Protracted destructive War with the Haihayas created friction between Ikshvāku king Trayyārūna and his son Satyavrata Trisanku who was unpopular with the citizens, for which at the instigation of Devarāj Vasistha (VII. 103—104) he was driven out of the state. Visvāmītra, who losing his Kānyakubja throne by the Haihaya devastating raids adopted priesthood, gave his support to Satyavrata Trisanku, restored him on the Kosalā throne, overcoming the opposition of Devarāj Vasistha and became his priest and minister. On Trisanku's death, his son Harish-Chandra was put on the throne by Visvāmītra. But soon after Harish-Chandra dispensed with the service of his chief minister and priest Visvāmītra. However terrible raids of the Haihayas under Jayadvaja, grandson of Arjuna and rebellion of the cliques of Visvāmītra dethroned Harishchandra. By reconciling Visvāmītra Harishchandra regained his throne, and was succeeded by his son Rohita. Bāhu was driven from his throne by the conquest of his kingdom by the Haihaya Tālangas who were reinforced by Sakas, Pahlavas and others from the northwest frontier, and who settled in Ayodhyā. When Sagara (1725) regained his ancestral kingdom and drove away the Haihayas beyond the Narmadā, he wanted to exterminate the Sakas and Pahlavas who had settled in his dominion. But at the intervention of Atharvarnidhī Vasistha they were spared by having their heads shaven, but only keeping a tuft of hair in the centre of the sculp as a badge of slavery. The Saka tribe is the progenitor of the Kapilavastu Sākya Kula in which Gautama the Buddha was born (36—480 B. C.). Kalmāsapada (1563 B. C.), son of Ikshvāku Sudāsa, drove his family priest Maitra-Varuni Vasistha (VII. 1-32; 33. 1-9; 34-104; IX. 67. 19-32; 90; 97. 1-3; X. 137.7), and engaged a Visvāmītra descendant as his priest. Vasisthas were oppressed. But Kalmāsapada became reconciled with Maitravaruni Vasistha who at his request begat of his queen Madayanti a son Asmaka. Dasaratha's and Ram Chandra's priest was Sresthabhāj Vasistha. North Pancāla sovereign Sudāsa (1385 B. C.) had a Visvāmītra descendant as his priest. But the ten confederate enemy tribes had Suvarcas Vasistha (VII. 33-100) as their priest. Visvāmītra made Sudāsa kill Sakti (VII. 32, 26a; IX. 97. 19-21; 108. 3, 14-16), son of Suvarcas Vasistha. But Sudāsa met reverses and induced Suvarcas Vasistha to be his priest. Sudāsa won decisive victory, and in gratitude he gave 200 cattle and 2 chariots to Suvarcas Vasistha, his son Satyatu, his grandson Parasara (1.65-73; IX. 97.31-44), borne by Sakti's widow Adrisanti (VII. 18.5-25) Paurava Samvarna had taken refuge in Sindhu; through Satyatu Vasistha's aid he got back the Paurava kingdom and Tapati as his wife. The times of Karnarūt (IX. 97. 22-24), Citramahās (X. 122), Dyumnika (VIII. 87), Pratha (X. 181.1), Manyu (IX. 97, 10-12),

Mṛilika (IX. 97. 25-27 : X. 850), Vrishagana (IX. 97. 7-9), Vyagrapad (IX. 97. 16-18) Vasisthas are unknown. A Parasara Vasistha descendant seduced Sitayavati (Kāli), a daughter of the king of Matsya (Palae-Alpine) before her marriage with Paurava Santanu (1100 B. C.), and had a son Krishna Dvaipāyana Vyāsa, compiler of the Vedas and the Purānas. Vyāsa married Arani and had a son Suka. Suka married his half-sister Pivari and they had a daughter Kirttimati and had five sons—Bhurisravas, Prabhu, Sambhu, Krishna and Gaura.

Kanva was the son of Paurava king Ajamira (1575 B. C.) and his wife Kesini; Kanva's son was Medhātithi (Vāyu P 99 : 169-70; Matsya P 49 : 46-7). To avoid fratricidal war Kanva became an Angirasa priest. Eighth Mandala is mostly the composition of the Kanva family. Sobhari Kanva (VIII, 19-22 ; 103) lived about 1525 B. C. Kanva's son Medhātithi is the author of I, 12-23 ; VIII, 1, 3-29 ; 2, 32 ; IX, 2. Medhātithi's son Medhyātithi Kānva is the author of VIII, 1. 3-29 ; 3 33 ; IX. 41-43. Pragatha Kānva (VIII. 1. 2 ; x. 43, 62-65) lived in the time of Durgaha's grandsons (VIII. 65. 12)—Purukutsa (1475 B. C.). Devatithi Kānva (VIII, 4) was contemporaneous with Kākshivant Pajriya (1425 B.C.). So was Vatsa Kānva (VIII. 6, 11). Pras Kānva (1,44-50 ; VIII. 49 ; IX. 95) lived at the time of Dasyanevrika (1428), grandson of Trasadasyu. Parvata Kānva (VIII, 12 ; IX, 104-5). and Nārada Kānva (VIII. 13 ; IX. 104-5) are contemporaneous with Pancāla king Somaka (1365 B. C.), son of Sahadeva, Yādava Babhru, son of Devavridha, and Bhima. of Vidharva (Aitareya Br. VII. 34). Vālakhilya Kānvas are Praskanva (VIII. 49), Pustigu (50), (Srustigu (51), Ayu (52), Medhya (53, 57. 58) Matarisvan (54), Krisa (55), Prishadra (56), and Suparna (VIII. 59).

Kāsyapas have no Family Book. But some of the Kāsyapas were great composers. A Kāsyapa (I. 99 ; VIII. 29 ; IX. 64, 67. 4-6 ; 91. 92 ; 113. 114 ; X. 137. 2) is mentioned as the priest of Parasu-Rāma, son of Jamadagni (1825 B. C.). Next Kāsyapa is Kanva in whose hermitage, Sakuntalā, a daughter of a Visvāsmitra descendant, was brought up and married to Paurava Dushyanta (1700 B. C.). Perhaps his son Kanva Kāsyapa officiated as the priest of Sakuntalā's son Bharata who presented him with many gifts (MBh. VII, 67). Sāndilya Kāsyapa (Vāyu P 73. 41-42), from whom Sāndilya branch of the Kāsyapas has sprung up, was the priest of Ikshvāku Dilipa Khatavanga (1500 B. C.). Risyaringa Vātarasana (X. 136. 7), son of Vibhandaka Kāsyapa, lived on the bank of Kausiki (Kosi in Behar), and he became the priest of Anava king Lomapada whose daughter Santā he married ; he also officiated in the *putresī* sacrifice of Dasaratha (1425 B. C.). Rebha is the author of VIII. 97. Avatsara's (V. 44 ; IX. 53-60) son Nidhurva (IX. 63) married the daughter of Pancāla king Cyāvana (1400, B. C.), sister of Sudāsa. Asita married his step-sister Ekaparnā, and his son

was Devala (IX. 5.24). Asita tried to marry Satyavati, daughter of the king of Matsya (M Bh 1. 100), but she married Paurava king Santanu. Devala with his cousin Dhauṇya became the priests of the Yudhisthira brothers. Risyasinga's descendants are known as Vātarasanas,—Etasa (X. 136. 6), Karikrata (X. 136. 5), Juti (X. 136. 1), Vatajuti (X. 136. 2), Viprajuti (X. 136. 3), Vrishanaka (X. 136. 4). Sikhandini (IX. 104) is a female poet of the Kāsyapas.

Agastya (1. 165. 13-15, 169; 170 2, 4, 5; 171-178; 179. 3, 4; 180-191) married Lopamudrā (1. 179, 1. 2), a Vidharbha princess, a daughter of Bhima, and who befriended the exiled Kāsi king Alarka (170) B C). Agastya's sister is the composer of X. 60. 6. His disciple of 1. 179. 5. 6.

Rigvedic Kingly Composers: Nabhanedishta (2200 B. C. : X. 61-62); Pururavas (2175 B. C. : X. 95); Nahusa (2163 : IX. 101. 7-9); Yayāti Nahusa (2150, IX. 101. 4-6) who married Devayāni, daughter of Kivi Usanas Sukra (2163 B : IX. 47-49, 75-79) who was Cyavana's (X. 19) brother; Māndhātṛi Yauvanāsva (1962 : X. 134); North pancala king Mudgala Bharmyasva (1500 : X. 102); Sibi Ausinara (1382 : X. 179. 1); Paruccheṣa Daivadāsi (1492 : 1. 127-129), his son Anānata Paruccheṣi (IX. 111); Sudās Paijavana (140 : X. 133); Trasadyu Purukutsya (1450 : IV. 42; V. 27; IX 110); Trasadasyu's son Trikha; his son was Arishtanemi Tārکشya (X. 178).

Ushas (the Dawn Maiden): "Ushā shines with the light of sun, the light of her lover"—*Gotama Rahugana* (1. 92. 11). "Surya follows her as a youth a maiden"—*Kusta Angirasa* (1, 115, 2). "Tarry not, O daughter of the sky, or Surya in his glowing ardor may clasp you in his fiery arms, and brand you as a robber is branded with the marks of a thief",—*Satyasravas Atreya* (V, 79, 9). "There in the east, the Heaven's Daughter appears in the garment of light (3). Ushā smiling and well-attired, like a wife to her husband, reveals her beauty (7)"—*Kakshivant Dirghatamas* (1.124.3,6). "Lordship for one, renown for another, gain for one, working pursuits for others— for means of livelihood for all—Ushā has awakened every one (3) This youthful Heaven's Daughter appears flushing in her shining raiment. As a maid embellished by her brother, you are showing your beauty to all (11). Like a maid revealing her beauty, O goddess, you are going to the god who is longing to win you. And smiling and youthful, shining gloriously, you are exposing your bosom to him (10)"—*Kutsa Angirasa* (1.12). "Clad in gay garments like a danseuse, she displays her breasts as a cow bares her udder; creating light for all the world. Dawn (Ushas) has unbarred darkness like the kine their stall (4). Her radiant shimmer is appearing. It is spreading and driving away darkness. Like tints on sacrificial

posts, Heaven's Daughter is extending her wonderous splendour (5). Now the bounds of obscurity are over. The dawn is shining, and webs of light (she) is weaving. She is radiating glorious smiles like that of a lover. Fair-faced beauty has awakened us all for our rejoicing (6). All living creatures are gazing her up. The goddess is shining far and wide looking on everybody. Awakening everyone, they are raising their voice to her adoration (9). Born newly again, and again, though ancient, adorning herself with the self-same colour, the goddess watches the gradual wearing of life of mortals like the stakes diminished by long gambling (10)"—*Gotama Rahugana* (1.92).

"**Surya** (the Sun) is common to all mankind."—*Vasistha* (VIII. 63,1). "This is this best of luminaries, the best of lights—all-conquering, giver of wealth ; it is called *supreme* (3). Shining with brilliance you are in heaven's lustrous region. By you have been brought together all this universe, its multifarious activities and the consciousness of universal divinity (4)—*Vibhraj* (X. 170:3-4). "With the sun—the eye of the universe—like thieves, the stars slink away with their light. His rays are seen afar, refulgent over men like flames of fire that dazzles. You are the source of brilliance, O Surya, the swift observer of the universe, radiating light everywhere"—*Praskānva* (1.50.24).

Soma (the Moon) :—"Indulights dark nights"—*Bharadvaja* (VI.39,3). "In heaven Pavamāna forms a lofty light for all mankind"—*Devala Kasyapa* (IX. 51-16). "Pavamāna regularly makes a beautiful light, removing somber darkness (IX. 66.24)." "He is adorned with Surya's beams of light,"—*Kavi (Usanas Sukra) Bhargava* (IX. 76.4). "He assumes the rays of the sun for his robe, spinning like the triply-twisted thread. He comes at regular intervals like the husband's movements in his wife's *yoni*"—*Atreya* (IX. 86 32). "The Moon shaking off his sickness and slumber is running his course with many (constellations) round him. The wisdom of gods is great. He was dying yesterday, is living and growing today."—*Vrihadkutha* (IX, 55.8). "Through eternal laws (*Satya* = relative gravitational force), the earth is in its fixed places as well as the heavenly bodies (planets) through the sun. By laws the luminaries hold fast and Soma stays in the sky(1). Through Soma the luminaries (stars) are strong ; through Soma the earth is great. Thus Soma has his place in the midst of constellations"—*Surya Savitri* (X, 85.I.2). "*Pavamana*, the lord of all, enkindled throughout (on the full moon) is shining to our delight. *Tanunapat Pavamana* is speeding onward, sharpening his horn (showing the dark spots). Adorable *Pavamana* is with splendour radiating light and flooding magnificently the universe with his sweet beams".—*Asita Devala* (IX. 5. .3). "Where there is eternal light, and Heaven is, O Pavamāna, make me immortal in that region (7). Where *Vaiṣṣvanta* (*Yama* = Perseus lordling over the

ancestors—Pitri=Leo) is the king in the highest heaven, where there is inexhaustible supply of drink, make me immortal there (8). In the third of (supreme) Heaven where one can move as he desires—region full of light—make me immortal there (9). Where instantaneously cravings are satisfied, in the region of the radiant moon where there is desired food and gratification, make me immortal there (10). Where there are pleasures and merriments, joys and felicities, and heart's desires are in no time fulfilled, make me immortal there."—*Kasyapa* (IX. 113).

Star-spangled Night :—"Fathers have decorated the heaven with constellations as a dark horse is adorned with pearls. They have made the night dark and the day bright. *Brihaspati* (Jupiter) shines piercing through mountain of clouds."—*Ayasya Angirasa* (X. 63. 11). "When Night comes, the goddess gazes in many places with her twinkling eyes (stars) in full glory (1). The immortal goddess removes darkness with her (starry) light from mountains and valleys (2). At the approach of the goddess we seek our homes as birds (take to) their nests upon the tree (4). The villagers have gone to rest as the bipeds and the birds, even the falcons eager for prey (5). Ward off from us she-wolf and wolf, ward off the robber, O Urmyā (Night); and take us safely through (6). Now the obscurity has turned into deep darkness. O Dawn; clear it away like debts".—*Kusika Saubhara* (X. 127).

Savitār (the rising and the setting sun) :—"Ushā brightens up when the (morning) fire is enkindled, and the rising sun diffuses his light far and wide. God Savitār has sent us all to labour and to be active, each biped and quadruped."—*Kakshivanā Dirghatamas* (I. 124. 1). "Though borne by swift steeds, he will yet unyoke them (though the evening sun moves quickly, yet with nightfall his journey is stopped). The traveller stops his journey. Even those who marched against their enemies have ceased marching. Night has followed Savitār's activities (3). The weaver rolls back her spread-out web together; in the midst of work the artisan stops working (4). In every household where man lives radiates light of Agni (fire cooked food and radiated light to illuminate darkness of the household). The mother gives her son the best portion (of the food), for Savitār has infused in her that motive (5). Now he returns (home) who went out for profit. For home every wanderer's heart is yearning. And every one, though his task remains still unfinished, hurries home. This is god Savitār's ordinance (6). In water take refuge the water-share-holders (aquatic creatures). The wild beasts of the desert seek their dens. Birds flock to the forest (8)."—*Prajāpati Vīṣvāmītra* (III. 38). "That adorable Savitār, bright god, (is) supreme wisdom which stimulates our intellect."—*Vīṣvāmītra* (III. 63. 10).

Varuna :—"If we have done any Wrong, Varuna, to a friend, a comrade, a brother, a close neighbour or a stranger, that sin, O Varuna, forgive us."—*Atri Bhauma* (V. 8. 6—7). "Involuntarily, O Varuna, we have committed that sin only through seduction, wine, gambling and thoughtlessness. The elders lead the youngsters astray (by bad examples). Even in sleep evil thoughts come."—*Vasistha* (VII. 86. 6).

Rivers :—"Flashing and gleaming white in her mightiness she moves along her ample volumes through the realms."—*Sindhukshit Praiyamedha* (X. 75. 7). "Mighty stream, thou art, O Sarasvati! Thy cataracts remove the pebbles as easily as an athlete pulls a lotus root, We worship thee so that thou dost protect both of our banks. Kill the blasphemer, the magician Brisaya's son. Salutation to thee, O Sarasvati! Give us food and wealth, and satisfy our heart's desires (2—4). O clear-watered Sarasvati, thou art always the object of our worship, for thy powerful deep cataracts prevents the approach of enemies (7). O mighty stream of perpetual currents, thy cataracts always make thundering noise (8). Of all rivers thou art dearest to us, and consequently object of our praise (9). In three series thou dost march with thy seven sisters. Protect always these five tribes and bring them wealth (12). In thy own glory thou art glorious, for of all streams thou art the swiftest like the war chariots in the race (13). Sarasvati! Give us food, possessions and wealth. Give us always thy sweet water. Do not oppress us by inurdation, so that we may always stay here, and we are not forced to go to an inferior place."—*Bharadvāja* (VI. 61). "O Rivers, the poet is singing your story. You seven rivers are marching towards the sea in three series. In might Sindhu is peerless. Varuna has given thee movement to descend from the highest peak into this fertile region. Thou art indeed the best of rivers. The roar of thy currents are ascending from the earth to the sky. Thy rapids create sounds like thunder showers or bellowings of a maddened bull (3). As cow gives milk to her calves, so thy tributaries, O Sindhu, bring thee water with splashing sounds. As a king rushes with his army towards the enemy, so thou rushest with thy tributaries to the sea. Take ye all my salutation—O Gangā, Yamunā, Sutudri (Sutlej), Parusni (Ravi). Harken ye to my prayer—O Asikni (Chenab), Marutbrid, Arjikiyā and Sushomā (Sohan). First uniting with Tristamā thou art crossing in the same channel in the assembly of Suvartu, Ratā (a mouth of the Sindhu), Sveti (Swat), Kubhā (Kabul), Mahatnu, Kruma (Kuram) and Gomati (Gomal : 6). Silvery white is thy water, Sindhu! And thou art mightier than every other stream, swift and pretty like a mare. On thy shore graze pretty horses, and there are many fine dwellings, chariots, gold, hay and wool. Thou art ever youthful O beauty! Thy shores are always covered with sweet polychrome flowers",—*Sindhukshit Praiyamedha* (X. 75).

Marriage :—"My fiance is coming to marry me. I am now a happy woman. By your beneficence rain has been plentiful and there is a good crop. Rivers are flowing downwards. My husband is free from ailments, and for enjoyments of pleasure he is robust (9). In that joy I am inexperienced. Tell me how youths enjoy themselves. I crave to be united with my husband as a cow is delighted in the congress with a virile bull (II). Asvins, givers of wealth, be merciful to me and fulfill this desire of mine. O auspicious gods, be my protectors. Make me true beloved of my husband (12). Give me wealth. Make me the mother of heroes. Make that water pure which I may drink on my way to my husband's house. And destroy marauders that may loiter under trees on my way :—*Ghosha Kakshivati* (X. 40). *Parents to neighbours* : 'Auspicious is the bride. Look at her; wish her good luck. Now you can return home (33)'. *Parent of the bridegroom to the married couple* : "Live here happily till your old age. Never be estranged. We pray that you play with your children and grandchildren in your own home with joys and merriments (42). Of cheerful mind and happy smile, be mother of heroes, and being beloved of gods, bring prosperity to our bipeds and quadrupeds (44)." *Neighbours to the bride* : "Be the favourite of every one. Heartily perform the duties of the house mistress, closely united with your husband; be mother of children, and rule this house till your old age (27)". *Husband grasping the hands of his wife* : "For good luck I grasp your hand so that with me as your husband you may live long. Bhaga, Aryaman, Savitar, Purandhi—the *devas*—have given you to me for housewifeship (36). Be the empress over your father-in-law : Be the empress over your sisters-in-law. Be the empress over your brothers-in-law (46). Let Prajāpati give us children. Let Aryaman keep us united day and night (43). O Generous Indra, make this woman rich in children and fortunes. Give her ten sons and make me the eleventh (45). *Husband and wife together in prayers to gods* : "All ye gods and Apo, unite together both of our hearts. O Matarisvan, Dhatār and Dhestri, join us closely together (47)"—Suryā Savitri (X. 85).

Gambling :—"When I see the big dice lying on the playing board, I become excited as if drunk with Soma beverage of Majuvan Mount(1). My wife has never shown me any disaffection, nor she has ever been indifferent. Always with smiling face she has entertained me and my friends; only for gambling I have deserted her (2). Wife and mother-in-law become naturally annoyed with the gambler. Nobody cares to respect and honour a gambler, and he is neglected as a valuable horse when it becomes old or mortally sick(3). When one becomes addicted to gambling, other people enjoy his wife. Even the father, mother, seeing him in debt says to the creditor : "We do not know him ;

you can bind and take him as a slave(4)." I often think in my mind that I shall not in future play dice-gambling ; I shall live away from the gambling den, and will not mix with those game mates. But when I hear or see that the dice are lying on the playing board, I cannot resist any longer. I rush to the gambling place as a maiden breathlessly goes to her lover (5). The gambler with bravados says to the assembly : "I will win this time." Sometimes the dice play to his heart's desire. Then he gets all that he wants of his rivals(6). But when the dice become obstinate, it seems they wound him as if with arrows, cut him with a knife and burn him with glowing coals. To the victor the dice are dear like his children. But it impoverishes the loser (7). His wife becomes disconsolate with grief and poverty. His mother becomes nervous with anxieties for her son. In debts and misery, and for securing further loans, he spends nights in other people's houses. When he sees other women happy in their homes, it rends his heart, thinking of his wife's pathetic sad condition. Like a horse he may wander here and there in daytime. But at the night-fall, like the underworld on the roadside fire from the creeping cold he keeps his body warm (11).—*Cavasha Ailusha* : X. 34).

Charity :—"Gods have not ordained hunger to be (the cause of our) death which is even the lot of the well-fed. The riches of the giver are not wasted, for a non-giver finds no consolation (1). When a needy man comes in a miserable plight begging for food to eat, the man who has got food in store hardens his heart against him, but finds no consolation (2). He is no friend who will offer nothing to a friend who comes imploring food. Let him depart. This is no place for him to stay. Rather let him go to a generous giver though he may be a stranger (4). Let the rich give to the poor implorer, having his eyes on the longer pathway (that is thinking about the future). For wealth comes now to one, then to another like the wheels (ups and downs) of a chariot(5)."—*Bhikshu Angirasa* (X. 117).

Levirate and Burial :—"Rise up, come to the world of the living, O-Woman ! You are lying with one who is lifeless. Get up ; you are now the wife of one, your lord, who is lifting you up with his hand and is wooing you (8). From the dead hand, I take the bow he carried, to secure power, might and renown. You will be here. But we with our valiant heroes will vanquish all foes. Take yourself the bosom of the mother earth. This earth extending far is very propitious, like a maiden, soft as wool to one she is favourably disposed ; may she preserve you from destruction (10). Open wide O Earth ; press not heavily on him. Afford him an easy access and gently tend him. Cover him as a mother wraps the body of her babe with her robe, O Earth (11)".—*Sankusuka Yamayana* (X. 18 : Alpine Aryans burnt their dead).

Creation :—"Then there was no existence nor non existence. The atmosphere was not, nor the sky above it. What covered then all? How and where and by what supported? Was there *ambah* (ether) immeasurably deep (1). Then there was no death nor immortality; no distinction between day and night. Only there was quiescent energy by itself; nothing else existed (2). Darkness was covered in darkness. All was indiscriminate void. Then by the power of heat was formed the existence (3). Who knows it truly and can declare firmly how and whence arose this creation? Gods themselves were born after the creation. Who knows then how it came into being (6)? He who lives in the highest (*Parame Vyoma*) who has created this existence or not may know it, or even he may not (7).—*Prajapati Parameshthin* (X. 129). "He is our Father, Creator and Architect of our destiny. He knows every place and all universal creatures."—*Visvakarman Bhawana* (X. 82.3).

Unity :—Assemble and speak together. Let your minds be of one accord (2a). Common is the assembly; and this place is equally common to all. Common is your motive. So be your resolution united as a common objective lies before you all (3). Unanimous be your resolution, and your hearts of one accord. United be the action of those who will spontaneously agree (4).—*Samvanana Angirasa* (X. 191).

II.—IRAN

Iran in Zend was *Airyana*—the land of the Aryans—and in Middle Persian *Eran*. A dark-complexioned frizzly-haired broad-nosed Austric Negroid hybrid people are found on the Persian Coast, known as *Maka* of Darius, the modern *Mekran*. *Anaricae* (Sk. Anārya = non-Aryans), known as Dahæ (Vedic Dasyu = robbers, later Dāsa when enslaved), belonging to Palæ Alpine family, spread over the plateau mixed with a Caspian Saka tribe, they formed *Massa Getæ* (Jats) on the eastern Caspian. *Asagarta* (Sagartians) who lived in Eastern Zagros (Ptolemy VI. 2. 6) were possibly Palæ Alpine (*Nāga*) *Asvatara* or *Asvagriva*. The Mediterraneans sweeping over the country entered into India leaving *Brahui* in *Baluchistan*. In *Turkestan* mixed with Caspians they formed the Semites. In *Egypt* they formed the first dynasty of *Menes* (*Puranic Manu*). In *Iran* they were known as *Tura* or *Turanians* (later identified with Palæ-Alpines), and *Tura Fryina* and his descendants are described as faithful followers of *Zarathustra* (*Yasna* 46, 62), and in *India* in the *Vedas* and *Purānas* as *Turvasus*. A *Sacæ* (Caspian) tribe crossed the country and settled in *Helmand* region, known as *Seistan*, a corrupt form of *Sakastāna*, the settlement of the *Saka*. Another allied tribe *Cimmeri* or *Cimmerians* (Sk. *Kinnara*) also crossed the country and reached *Babylonia* where it was called *Gimiri* (German). A Semitic tribe also spread over the

country to which belong large convex thin-nosed long-headed people with abundant hair, found in north-west parts of the country. They were perhaps called Dropici or Derusia (Herod I. 125), Druhyus in the Purānas, and whose descendants were later known as Gadrosi in Iran, and Gāndhāras in India, from whose settlement Afghanistan was known as Gāndhāra. **Alpines** then dominated Iran. In Media (*Mada*; Sk. *Uttara Mada*), there was an Alpine tribe known as *Perman* who specialized in fire-making and famed as Athravan priests, and who migrating to India formed the Brahmin caste. By the Aryan conquest, the Alpines were swept to the Persian Coast. There settled four important Alpine tribes—*Parsa* (Rv. Parsu: X. 32.9) from whom Iran was known as Persia, and the province was known as Fars, and Persis derived their name; *Yutiya* (*Puranic Yādava*) whose descendants migrating to India formed the famous *Yadava* clan of ancient Indian History; *Paramans*, allied to Median *Perman*, who formed the Indian Brahmin Caste; *Achæmenides* (Hakhamani = Saka (Sacæ) man = Achæans), a mixed Aryan-Alpine tribe, whose conquests over northern India, Asia Minor, Egypt and Greece made Iran the greatest imperial power in ancient history. Aryans from the Oxus region, conquered Iran, coming through Elburz Mts (Hara Berezaite) which is the holiest of ancient Iranian mountains, spread over Syria known as Khatti and Puranic Kshatriyas (Biblical Hittites) and Mitanni (*Mitra* = allied, *arni* = forces), in Babylonia as Gudea clan and Kassites who settled in Zagros range (Kāshi) as Gudea and Cossæ peoples. *Gudea* became Puranic *Gadhî* who exercised lordship in Kanyakubja dynasty. Cossæ became Kāsyā, from whose people Kashmir has been named, and became the founder of the Kāshi dynasty. Pahlavas (Parthians) were Caspians mixed with Palæ Alpines. Greek conquests introduced chiefly Aryan, Mediterranean and Alpine elements. Kushans were Aryanized Caspian Tochari (Tukhara) or Yue-ehi nomadic tribe. With Islami conquests there were invasions and racial infiltration of Semites, Mongols and Turks.

Iranians were *Daeva* (*Deva* = heavenly luminaries) worshippers like their kinsmen Vedic Aryans, before the monotheistic or henotheistic reformation was brought about by Zarathustra in the middle of sixth century B. C. Iranians chiefly worshiped "the undying shining swift-horsed sun" (*Khorsheed Yast* = *yasa* = praise); the Moon (the new and the full moons) that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving, warmth-giving, wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving, weal-giving, freshness-giving, prosperity-giving, the liberal, the healing (*Mah Yast* 5); Mithra (the sun from the winter solstice when its festival commenced to the vernal equinox when it ended), "the most intelligent of the gods, victorious and endowed with glory, with ten thousand eyes (rays of the sun), ten thousand

spies, the powerful, all-knowing undeceivable god (*Mihir Yast* 33); Ushahin (Vedic Ushā), the beautiful aurora, the dawn of the morning (Gah Ushahin); **Tistrya** (Tishya Rv. V 54. 83; X. 63 3; Sirius), the bright and glorious star and the powerful **Satavaesa** (Satabhishaj—a) Aquari who push waters forward (Tir Yast: Tistrya presides over June-July, the dog days after which the rainy season commences in the beginning of July or Satavaesa); Ardivisura Anahita, a river with a thousand channels that bring waters both in summer and in winter, in the shape of a maid, fair of body, most strong, tall formed, high-girded, glorious and radiant (*Aban Yast* 4, 73: the Eridanus, the celestial Sarasvati or Akāsa Gangā: Iranian Venus); **Athar**—*Begezi-Savangha* (celestial—Ara=the fire-altar; Athravan=fire-priest), *Vohu-fryane* (body heat), *Urvazista* (wood fire), *Vazista* (lightning), *Spenesta* (sun's rays), Nairyasangha (lunar beams; Narasamsa Rv. X 57. 3: *Yasha* XVII, 1-11); holy Vāyu (Rām Yast; Vedic Vāyu=Arcturus); powerful **Drvaspa** (keeper of horses in health=Vedic Pushan=Auriga); **Yima**, son of Vivanghant (Vedic Yama, son of Vivasvant), the first one to die and the keeper of the dead (Perseus); **Maesha** (Ram: Bahram Yast 23; th: Vedic Masha: Rv. I.51.1; 1: 52; 1; VIII. 85 12; Aries); Geyush (Bull; B.77 Vedic Vrishabha Rv. I 116.18 Taurus); **Asphe** (Horse B.Y. 9 Vedic Asvins=Pagasus); **Ustre** (burden bearing camel, sharp toothed swift, forward, long-haired, living among the abodes of the ancestors, B-Y II: Vedic *Ustra*: Rv. VIII.6.48. But *Ustra* was renamed later as Simha (Rv. I.95.5), the lion, the king of beasts, the camel being uncommon in India, while lion was unknown in Iran, and it was later transformed into *Pitri*, the abode of the ancestors, representing Leo); **Barajhe** (sharp toothed he-boar: By. 15: representing Apaosha or drought; the Vedic *Varaha* or Lupus, pierced by the thunderbolt of Verethragna, that is Vritragna, an epithet of Indra, the killer of of Vritra or Azi or Ahi=Serpens); **Nansa**, a youthful hero (B.Y. I7. the Vedic Prajāpati=the Orion); **Varaghva** (the raven: B.Y. 19: the Vedic *Uluka*, the messenger of Yama, the Corvus); **Bujhel** (buck or goat; B. Y. 25: the Vedic Aji Ekapād=Capricornus); **Virahe** (hero B. Y. 27 Sk. Vira; Vedic *Visvakarman*=Hercules); **Saena** (B. Y. 41=the Vedic *Svena*=the Aquila or eagle); **Karo Masyo** (Kara Fish B.Y. 29: the Vedic *Matsya*: Rv. X. 63.8=Pisces); **Dogs** (four eyed and yellow-eared dogs that keep watch on the Cinvat Bridge (Milky Way) are the two dark-haired and four-eyed dogs of Yama, representing *Canis Major* and *Canis Minor*); **Airyman**, the healer of diseases and bestower of *Saoka* (Sk. Sukha=pleasure: Fargard XII. 3,23) is the Vedic Aryaman (Cepheus). **Vanant** (Vanant Yast) is Vedic Vena (Rv. X. 113.6) representing the Venus. **Haptoiringas** (Sirozah 13) is the Vedic (Rv. I. 24.10) Saptarshi—the Ursa Major.

The deification of abstract conceptions are **Apam Napat**, Vedic Apam Napat (Rv. 11.359), the offspring of water, that is lightning; Apam Napat is fleet and brilliant (Yasna 11. 5; Shirzoah 11,7); Vahista or Excellent Holiness (Ardibehest Yast) is Vedic Sraddhā; Ashi Vangubis is the feminine impersonation of Ashā and is the goddess of fortune and wealth (Ashi Yast); Vohumano (good thought); Spenta Armaiti (piety) is Vedic Aramati (Rv. X. 92.4); Khshathra Vairya (Sk. Kshatriya Virya = martial power); Haurvatat and Ameretat or Sk. Amrita (Health and immortality); Manthra (Sk. Mantra, Vedic Vāk); **Zamyad** (Zamyad Yast) is the Vedic Prithibi (Rv. V. 84), the Mother Earth. The intoxicating drink of Cannabis Indica **Haema** is Vedic **Soma**.

Ahura Mazda (Ormazd Yast), the supreme deity of the Zoroastrians, is the Vedic Rudra who is called Asura Medasa (Rudrasya sunavo divo vasanty asurasya Vedasah, Var. Medasah (Rv. VIII. 20.17). Both *medasa* and *vedasa* mean *wise*. Asura which is pronounced in Zend Ahura, lacking sibilant sound, means lord. So *Asura Medasa* or *Ahura Mazda* means *Wise Lord*. Rudra is the Sagittarius—the Archer. In the Royal Seal of Achemenian kings of conical shaped opal-like stone of Egyptian character, Ahura Mazda hovers over royal effigy within the winged disk with an arrow in his hands, quite like the Assyrian Asshur symbol. In Persepolis the Greek rendering—the city of Persis—of Passargada, in the stone plaque of Darius on his throne upborne by subject nations, Ahura Mazda also hovers above his crown with streaming wings of the eagle, the body enclosed within a ring, and an unstrung bow at his feet. In the perpendicular rock called Nakhshi-Rustem, near Persepolis, there are hewn tombs of Darius and three of his immediate successors, representing the front of his palace. They are richly adorned with sculptures, among which may be particularly mentioned a procession of dogs on the frieze, Darius standing on a platform, on both sides of which there are two watchful dogs, in adoration of fire-altar, the sun disk and the hovering emblem of Ahura Mazda in his streamers of the winged eagle. And there is this inscription: "A great god is Ahura Mazda. He has created this earth. He has created yonder heaven. He has created man and all pleasant things for man. He has made Darayavush, the king, the only king on many. That which I have done, I have all done though the grace of Ahura Mazda. Ahura Mazda brought the help till I have performed the work. May he protect me, my clan and this land." This elaborate tomb shows that at the time of Darius, there was no exposure of the dead to be devoured by the birds as is enjoined in the Vendidad, but the dead were cremated, an ancient Aryan custom. Burial was a later Alpine adoption. The Assyrian god Ashur and the Ahura Mazda of Darius have the streaming wings of

the eagle, the body enclosed in a ring—the Corona Australis. In the Assyrian standard of Nineveh there is the archer over the galloping bull, and that of Sargon (722-705.) there is the Archer on a Bull. There were also winged Bulls at Persepolis as in Assyria. Assur is the Archer—the Sagittarius. About 2500 B.C. Taurus was in the vernal equinox. About 4500 B.C. Sagittarius was in the autumnal equinox. Being practically in the same equinoctial colure in opposite direction Sagittarius (Rudra, Siva, Ahura Mazda, Osiris) rides over the bull. At that time Leo and Aquarius were in the solstitial colure. But as Aquarius in the winter solstice has no bright star of first magnitude, Aquila (Eagle) with its Altair has taken its place. In the Hindu mythology it is said that Garura (Eagle) stole the nectar jar (*Aquarius = Kumbha*). So the *winged lion* (griffon) meant the half year Dakshināyana between summer solstice to winter solstice; the *winged bull* meant the other half year—Uttarāyana from the winter solstice to summer solstice. As Mithra represented the sun from the winter solstice to vernal equinox, so Sagittarius with the wings of the Eagle became identified with Mithra; and Ahura Mazda thus represented both. Ashur was later merged with Marduk (Vedic Marutta), son of Rudra.

In the foundation stone of Persepolis began by Darius in 515, finished 40 years later by his son Xerxes (*Kshatra*), the inscription of Darius (Dariyavush) has been found: "Darius the great king, the king of kings, the king of many lands, **Vitaspa's** son, the Achæmenid, speaks Darius, the king. The empire I possess from the Sacæ beyond Sogdia (the mountainous district between the Oxus and Iaxartes) as far as the Kush (Nubea), from the Indus as far as Sparda, which Ahura Mazda has granted to me, who is the greatest of gods, and may he protect me and my house". Xerxes inscribes in another tablet: Sayeth **Xerxes** the king: when I became king, there were among those lands which are written above, some who rebelled. Then Ahura Mazda helped me. By Ahuramazda's will, such lands I defeated, and to their place I restored them; and among those lands were such where before the Dævas (devas) were worshipped. Then by Ahuramazda's will of such temples of Dævas I sapped the foundation, and I ordained that the Dævas shall not be worshipped where the Dævas had been worshipped. There I worshipped Ahuramazda together with *Ritham* (Vedic Rita, Latin Artus), the Exalted Order."

Darius has been found out by the Behistun inscription (11. 64) and particularly by the foundation tablet at Persepolis, to be son of **Vistaspa** (Gk. Hystaspi), the patron of Zarathustra. Darius belonged to the younger branch of the royal family of the Achæmenidæ. Vistaspa was the governor of Parthia. In March 521 B. C. Cambyses, the king, during his Egyptian conquest committed suicide. At this Gaumata

claiming to be the son of Cyrus usurped the throne under the name of Bardiya (Smerdis). Cambyses had already secretly murdered Bardiya, son of Cyrus. But as it was unknown to the public, the impostor Gaunata appeared before the public as the rightful successor of the throne, and usurped it. Cambyses felt shame and humiliation to disclose the secret murder, and therefore committed suicide. Darius knew the secret and the usurper used to keep himself in hiding so that the nobles might not find out the deception. Darius, in spite of the discouragement of his father Vistaspa who was alive, with the assistance of six Persian nobles assassinated the usurper in a Median fortress in 521 B. C. and occupied the throne. By 519 B. C. he suppressed all the rebellious uprisings against him. Darius after a conquering and glorious reign of 33 years died in 485. He was succeeded by his son Xerxes, known also as Artaxerxes who ruled the extensive dominions up to his death in 424 B. C.

Zarathustra (*Jarat-ustra* = old camel, perhaps nicknamed, now known as Zoroaster) was the protegee of **Vistaspa**, father of **Darius**. So he was contemporaneous if not later than the Arya reformers Gautama Buddha (563-453 B. C.) and Vardhamana Mahāvira (548-476 B. C.), Chinese moralist Confucius (551-473 B. C.) There is a *Vistasp Yast* in praise of the patron of Zoroaster. Zarathustra was born in Rhagæ (Rae) in Parthian and Median border in a noble family. His ancestry is ascribed to (1) Manushcihar, (2) Durasraba, (5) Airic, (4) Ayrzem, (5) Vaedist, (6) **Spitaman**, (7) Hardhar, (8) Arejadarshan, (9) Paetraspa, (10) Cakshunush, (11) Haecotaspa, (12) Urugadhaspa, (13) Paeteraspa, (14) *Porushaspa*, (15) **Zarathustra**. Zarathustra at the age of thirty proclaimed Ahuramazda the supreme god. This enraged the Daeva-worshippers. However he preached his henotheistic or monotheistic faith in the neighborhood. And he had a number of followers. Then he proceeded to the court of Vistaspa, according to some at Partæ, to others at Balkh. Vistaspa accepted the monotheistic belief. Vistaspa's generals Frashustra and Jamaspa became his ardent followers. Zarathustra married thrice. One of his daughters Pourucihesta was married to Jamaspa (Yasna 52). Zarathustra married Havovi, a daughter of Frashustra. Hovivi was lady-in-waiting at the court. But in spite of this powerful court patronage Daeva worshippers under the leadership of Aryaspa of Turan attacked Vistaspa's territory once in 601 B. C. and another time in 583 B. C. Zarathustra when he was aged 77 was attacked one morning when he was praying by Bratrokresh, a general of Aryaspa, and both of them died of the wounds in the deadly struggle. When Darius became the king of Iran, he made the creed of Ahuramazda of his father Vistaspa's protegee Zarathustra the state religion.

In Yasna (yajna=sacrifice) and Gathas (songs) Zarathustra's struggles are vividly described. When Zarathustra announced that he was a prophet, he was simply jeered by the assembly. "Ahuramazda: This man is found for me here who alone has hearkened to our enunciations—Zarathustra Spitama, our mighty and completed acts of grace he desires to announce." At this announcement there were doubts and lamentations. "In my wounding a leader (is given) who is powerless to affect (his) wish, the (mere) voice of a feeble and pusillanimous man (*Yasna* 29. 8-9). But Zarathustra was firm and resolute. He said: "So long as I shall have the command at my will (*Yasna* 50. 9)", "I abjure the evil mind, the lordly kinsman's arrogance, and the lying sin which is the next thing to the people (their common fault, the blaming allies and falsehood (*Yasna* 33. 4)." But Zarathustra also had his doubts as to whether he had really found out the truth. He asked with the deep stirrings of his soul: "This I ask thee O Ahura, tell me right: Who by generation was the first father of the Righteous Order? Who gave the (recurring) sun and stars their (undeviating) way? Who established that whereby the moon orderly waxes and wanes? These things O Great Creator would I know and others likewise still. This I ask thee O Ahura, tell me right, who from beneath has sustained the earth and the clouds above that they do not fall. Who has made the waters and plants? Who to the wind has yoked on the storm clouds, the swiftest and fleetest? Who, O Great Creator, is the inspirer of good thoughts (within our souls)? This I ask thee O Ahura, tell me right, who as a skillful artisan has made light and darkness? Who, as thus skillful, has made sleep and the zest (of waking hours)? Who (has spread) the auroras, the moontides and midnights (*Yasna* 44. 2-5)." Not only that. Teachers of old ancestral faith were assailing his new doctrine and were plotting against his life. "(As) an evil teacher, he will destroy (my) doctrines and by his teachings; he will pervert the (true) understanding of life (*Yasna* 32. 5)" "That unfriendly chief for whom some are plotting to secure the authority, and who once in power would deliver our home, village, town and province to ruin and to death, is active in his efforts, and is offering the ardor of his false religion to accomplish his ends. His lordly kinsmen will pray, and his labouring villagers, with his (trusted) peers and his fellow Daeva-worshippers. But in my mind is the friendship of Ahura Mazda, the great creator, the living Lord; and his heralds, O Ahura, may we be; may we hold back those who hate and offend you (*Yasna* 32. 1)." But reverses dejected Zarathustra. "To what land to turn; aye, whither turning shall I go? On the part of a kinsman or an allied peer, none to conciliate, give (help) to me, nor yet the throngs of labor, (not) even such as these, nor yet (still less) the evil tyrants of the province. How

then shall I (establish the faith and then) conciliate thy (grace) O Lord ! This I know *Mazda*. Wherefore I am thus unable to attain my wish and why my flocks are so reduced in number, and why my following is likewise scant ? Therefore I cry to thee. Behold it Lord (26. 1-2)."

The language of the *Gatha* is so archaic like later day Vedic composition (Tenth Mandala), so simple, direct and personal, that they unmistakably seem to be the composition and utterances of *Zarathustra* himself. And *Zarathustra* instead of wasting time and labour in empty rituals after gods preached practical philosophy of industry, thrift and honesty. "He who sows corn, sows holiness : he makes the land of *Mazda* as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices. No one who does not eat has strength to do works of holiness, strength to do works of husbandry, strength to beget children (*Vendidad III. 32*)." "The man who has a wife is far above him who begets no sons. He who keeps a house is far above him who has none. He who has children is far above the childless man. He who has riches is far above him who has none (*Vendidad IV. 47*)." It is possible that **Vendidad** is a compilation of the *Sassanian* period. And the above quotations might have been the reactions of **Mani** who being influenced by Buddhism and its offshoots—Gnosticism and Christianity—taught continence, asceticism and abstinence from meat. Shapur 1 (240-270) himself became a disciple of Mani. Even it is doubtful whether dualistic theory of nature—good creations by *Vohu Manyo* (Good Mind=*Ahura Mazda*) counteracted by Evil Mind (*Angra Manyu*=Ahriman)—is the original doctrine of *Zarathustra*. In nature there is regular order (*Ritam*). The sun shines regularly. The moon grows and declines in orderly fashion. But there are also solar and lunar eclipses. There is life and growth. But there is also disease and death. The good and beneficial works of creations are the works of *Vohu Mano* (*Vasista Mana*=Good Mind=*Ahura Mazda*). The evil works of creation as disease and death are the works of evil envious mind=*Angra Mainyu* (*Angara Mana*=charcoaled mind, which is blackened by malice and anger). These conceptions were not new. They might be traced back to the Indo-Iranian period. In the Vedas (Rv. X. 59) there are the evil genii of **Niriti** and **Asuniti** which bring disease, death and destruction. **Asuniti** might have been transformed into Ahriman in Iran, there being no sibilant in *Zend*.

Zend-Avesta, particularly the *Gathas*, were composed in Eastern Iranian language, the spoken tongue of *Zarathustra*, which was a blend of Iranian with words of Alpine stock. Eastern Media was mostly Alpine in blood as the Achæmenides were in Fars like the modern Persis. But they adopted the languages of their conquerors, the Iranian Aryans, whose blood also more or less mingled

in them. In a drunken orgy by the victorious hordes of Alexander over his prostrate foe—the Achæmenides—Persepolis, the splendid capital of the Persian Empire, was burnt, and in the conflagration the Zend Avesta inscribed on 12 thousand cow hides (parchment) was destroyed. The traditions of Zoroastrian literature survived only in the memories of the scattered wandering priests after the conquest of Iran by the Greeks, who cared very little for religion, especially of their hereditary foes, now prostrate and conquered. Thus several centuries past from the time of Alexander's conquest (331 B. C.) to the founding of the Sassanian empire of Ardashir I (224-241 A. D.) when a council of priests was convoked for the express purpose of collecting the fragmentary Zoroastrian texts that were still remembered. The result is the *Avesta* text as we have got it now—incomplete and confused in the arrangement of books, chapters and verses. Though the **Arsacids** were Hellenized and took very little interest in religion, they however observed many Zoroastrian customs. They erected fire-altars. They abandoned all corpses to the dogs and fowls (Just 40. 3). The incestuous unions between brothers and sisters, even between mother and son, were also adopted from the old Iranian or Zoroastrian sources. The Arsacid Parthian Vologaeses III (mentioned in *Dinkirt* as Valgash) even began a collection of the sacred Gathas of Zarathustra. At the command of Sassanian monarch *Ardashir* (224-241 A. D.) who made Zoroastrianism his state religion, Zoroastrian texts and doctrines were compiled by his chief priest **Jansar**. The *Zend* language had even become obsolete in the time of Alexander. Therefore it was found necessary to provide explanatory notes in *Pahlavi*, the then current Persian language. Pahlavi—the Persian of the middle ages—is a peculiar language, especially in its written form. It contains a large number of Semitic words while its grammar and arrangement of words are Iranian. But the words that were written in Semitic were pronounced as Iranian when reading. Thus *King* would be written in Semitic *Malka*, but would be pronounced as *Shaha*. Meat *bisra* would be read as *goshi*. Even in English sometimes we do it. The printed or written forms *i. e., e. g., etc.*, which stand for Latin *id est, exempli gratia, et cetera*, are read in English as *that is, for instance* and *so forth*. The written Pahlavi language which is written in one way and read another is called **Huzvaresh** in which early Sassanian writings exist. But the writings of later Sassanian period are in *Pazend* in which one reads as it is written.

According to *Arda Virap Nama* 21 Zend Books were destroyed at the burning of Persepolis by Alexander (331 B.C.): (1) **Yatha** (Pahlavi name *Sudgar*) containing 23 chapters on virtues of prayers; (2) **Ahu** (Varsatmansar) containing 22 chapters on Holiness; (3) **Vairyo** (Bako) containing 27 chapters as how to obtain power and strength;

(4) **Atha** (Damdad) containing 32 chapters on metaphysics; (5) **Ritush** (Nadar) containing 32 chapters on heavenly bodies; (6) **Ashat** (Pajak) containing 22 chapters on religious performances; (7) **Chit** (Ratoshtaiti) containing 50 chapters on administrative injunctions; (8) **Hacha** (Barish) containing 60 chapters on methods of government; (9) **Vauhensh** (Kashakirole) containing 60 chapters on proverbs; (10) **Dazda** (Vishaspsasto) contained 60 chapters on the early preachings of Zarathustra, his conversion of Vistaspa and the spread of his faith during his reign; (11) **Mananho** (Dadok) contained 22 chapters on religion and social duties; (12) **Shkyaothnanan** (Chidrasto) containing 22 chapters on medicine and midwifery; (13) **Anhensh** (Spent) contained 60 chapters on the life of Zarathustra; (14) **Mazdai** (Bakan Yasht) containing 17 chapters on Mazda and other gods; (15) **Khshathremcha** (Nikadum) containing 54 chapters as how to acquire and increase riches and wealth; (16) **Ahurari** (Dubasrujd) containing 65 chapters on marriage amongst near kinsmen and relatives; (17) **At** (Hansparan) containing 60 or 64 chapters on impropriety of conduct; (18) **Yim** (Sakadum) containing 52 chapters as how to exercise authority; (19) **Dregnyo** (Videvedad) containing 2 chapters on the foundation of which in the Sassanian period Vendidad—the rules of conduct—has been framed; (20) **Dadat** (Hadokut) containing 33 chapters on the result of good and evil actions; (21) **Vastarem** (Studyasht) containing 33 chapters on the praise of Ahura Mazda and other gods.

The present collection of **Zend Avesta** consists of (1) **Yasna** (Sk. *Yajna* = Sacrifice) containing 72 prayers and texts—*Manthras*—to various heavenly bodies, including 25 *Gathas*—most of which are possibly the utterances of Zarathustra himself. The *Gathas* are the oldest portion of the Avesta. After 72 *Yasnas*, Persi women of priestly families spin their *Kusti* out of 72 threads of lamb's wool—the sacred girdle worn by Persis while praying or doing any sacred ceremony; (2) **Visparad** contains 52 invocations and litanies to various heavenly bodies; (3) **Vendidad** deals with rules of domestic conduct like the Vedic *Grihya-Sutras*; It contains 22 chapters, much of which were recast in the Sassanian period, and are puerile, full of dogmatism and fanatical casuistry. **Khordeh Avesta** (smaller Avesta) consists of the (i) **Yashts** (*Yasa* = praise) to (1) *Ormazd*, (2) Haptam, (3) Ardihehist, (4) Khordad, (5) Aban, (6) Khorshed, (7) Mah, (8) Tir, (9) Gos, (10) Mihir, (11) Srosb, (12) Rashn, (13) Farvadin, (14) Bahram, (15) Ram, (16) Din, (17) Ashi, (18) Astad, (19) Zamyad, (20) Vanant, (21) Afrin Paiganber Zartust, (22) Vestasp; (ii) **Sirozahs** are 30 invocations addressed to several gods who preside over 30 days of the month; (iii) *Gahs* are five daily prayers, in imitation of which the Muslims have adopted five daily *Namazes*; (iv)

Five **Nayaishes** are special prayers and offerings to the (1) Sun (Khorshed), (2) light (Mihir—the winter Sun), (3) Moon (Mah), (4) Water (Aban), and (5) Fire (Atas); (V) Afiigans are ceremonial prayers, recited by the priests only on the memorial day of the departed ancestors.

Ahura Mazda spoke unto Spitama Zarathustra, saying: I have made every land dear to its dwellers, even though it had no charms whatever in it; had I not made every land dear to its dweller, even though it had no charms whatever in it, then the whole living world would have invaded *Airyana Vaejo* (1-2). The first of the good lands and countries which I, Ahura Mazda, created was the **Airyana Vaejo** (Arya Vāsa—Aryan settlement: *Astrabad*; some scholars identify it however with *Azerbaijan*) by the good river *Daitya* (R. Attreck; some scholars identify it with R. Araxes (Aras). Thereupon *Angra Mainyu* (Angara—charcoaled, that is, blackened with anger and malice: *Mana*—mind: Evil Genius) countercreated *Azis* (*Ahis*—Palae Alpine: Turanian tribe who perhaps invaded the country as they were replaced by the Aryan conquest) on the river *Daitya* (= R. Attreck) and winter. There are ten winter months there (Elburz Mts), two summer months; and those are cold for the trees. Winter falls there with the worst of its plagues (3-4) The second of the good lands was the plains of *Sughdra* (Sogdiana, the mountainous district between the Oxus and Iaxartes). Thereupon Angra Mainyu countercreated the fly *Skaitya* (cattle fly) which brings death to the cattle (5). The third of the good land was the strong holy **Mouru** (Sk. Meru: Merv). Angramanyu countercreated sinful lusts. The fourth of good lands was the beautiful Bakhdni (Bactria whose capital is Balkh). Angra Mainyu countercreated the *Bravara* (corn carrying ants). The fifth of good lands was **Nisaya** (the capital of Parthia) between Parthia and Bakhdni (Balkh). Thereupon Angra Mainyu countercreated unbelief. The sixth of good lands was **Haroyu** (Haraiva: in the basin of Heri Rud: Herat) with its lake. Thereupon Angra Mainyu countercreated mosquito. The seventh of good lands was **Vaekereta** (Kabul). The eighth of good land was **Urva** (Uvarazniya: the basin of Khiva) of the rich pastures. Thereupon Angra Mainyu countercreated the sin of pride (tyranny). The ninth of good lands was *Khmenta* in Vehrkāna (the fertile region of Astrabad on the Caspian). Thereupon Angra Mainyu countercreated the unnatural sin (sodomy) for which there is no atonement. The tenth of good lands was the beautiful **Harahvaiti** in the district of Helmand and its tributaries round Kandahar. Thereupon Angra Mainyu countercreated the custom of the burial of the dead for which there is no atonement. The eleventh of good lands was the bright and and glorious **Haetument** (the basin of the Helmand). The twelfth of good lands was Raha (Rai) of the three races (Palae Alpines, Alpines

and Aryans). Thereupon Angra Mainyu countercreated the sin of utter disbelief. The thirteenth of good lands was the strong and holy Chakra (in Khorasan). The fourteenth of good lands was four-cornered Varena (Padashkh-Vargar Range of the Elburz). Thereupon Angra Mainyu countercreated abnormal issues (leucorrhœa) in women and the oppression of foreign rulers (possibly the invasion of Palæ Alpine). The fifteenth of good lands was the **Hapta Hindu** (Sapta Sindhu—the Punjab). Angra Mainyu countercreated there abnormal issues in women and excessive heat. The sixteenth of the good lands was the land by the flood of the Ranghe (Tigris) where people live without a king (20).—**Vendidad, Fargard.**

“The Maker Ahura Mazda of high renown in the *Airyana Vaejo* (Mazanderan, Elburz Mts) by the good river Daitya (R. Atreck) called together a meeting of the celestial gods. To that meeting came the fair **Yima** (Vedic Yama, the god of the mortals: dead ancestors). He came together with the excellent mortals. And Ahura Mazda spoke into Yima: O fair Yima, son of Vivanghat (*Vedic Vasvant*), upon the material world the fatal winters are going to fall (compare the Deluge Myths: Gilgamash Epic, 11th tablet; Biblical flood story: Genesis v-ix; flood and fish myth of Manu; Deucalion flood myth of the Hellenes), that shall bring the fierce foul frost; upon the material world the fatal winters are going to fall that should make snow like fall thick, even fourteen fingers deep on the highest tops of mountains. And all the three sorts of beasts shall perish—those that live in wilderness, those that live on the tops of mountains, and those that live in the bosom of the dale, under the shelter of stables (21-22). Therefore make a *vara* (an enclosure: Noa’s Arch), long as a riding ground on every side, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires (25). Thither thou shalt bring the seeds of men and women, of the greatest, best and finest kinds on this earth, thither thou shalt bring the seeds of every kind of cattle, of the greatest, best and finest kinds on this earth. Thither thou shalt bring the seeds of every kind of tree, of the greatest, best and finest kinds on the earth; thither thou shalt bring the seeds of every kind of fruit, fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the *vara*. There shall be no humpbacked, no epileptic there; no impotent, no lunatic; no poverty, no lying, no meanness, no jealousy, no decayed teeth, no leprosy to be confined, nor any of the brands wherewith *Angra Mainyu* stamps the bodies of mortals (3-37).—**Vendidad, Fargard II.**

“O Maker of the material world, thou Holy One! Which is the first place where the earth feels most happy? Ahura Mazda answered:

It is the place whereon one of the faithful steps forward, O Spitama Zarathustra, with the holy wood (fire fuel) in his hand, *barsema* (a bundle of sacred twigs, particularly of pomegranate or tamarind, which dipped in water is sprinkled by priests on people as a blessing driving away the evil spirits) in his hand, the holy meat in his hand, the holy mortar (for pounding and crushing *Haoma* plants to make *Haoma* or *Soma* drink) in his hand, fulfilling the law with love, and beseeching aloud Mithra, the lord of wide pastures and Rama Hvastra (Vāyu). O Maker of the material world, thou Holy One! Which is the second place where the earth feels most happy? Ahura Mazda answered: It is the place whereon one of the faithful erects a house with a priest within, with a wife, with children, and good herds within; and wherein afterwards the cattle go on thriving, the fodder is thriving, the dog is thriving, the wife is thriving, the fire is thriving and every blessing of life is thriving. O Maker of the material world, thou Holy One! Which is the third place where the Earth is most happy? Ahura Mazda answered: It is the place where one of the faithful cultivates most corn, grass and fruit, O Spitama Zarathustra, where he waters ground that is dry (irrigation) or dries ground that is marshy (drainage). Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a virile husband. He who would till the earth, O Spitama Zarathustra, with the left arm and the right, unto him shall she bring forth plenty, like a loving bride on her bed unto her beloved: the bride will bring forth children, the earth will bring forth plenty of fruits. O Maker of the material world, thou Holy One, which is the place where the Earth feels sorest grief? Ahura Mazda answered: It is place whereon the wife and children of one of the faithful, O Spitama Zarathustra, are driven along the way of captivity, the dry, dusty way and lift up a voice of wailing"—*Vendidad, Fargard III.*

"Purity is for man, next to life, the greatest good, the purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words and deeds,"—*Vendidad V. 2.*

"The law of Mazda indeed, O Spitama Zarathustra, takes away from him who confesses it the bonds of his sin. In the same way the law of Mazda cleanses the faithful from evil thought, word and deed, as a swift-rushing mighty wind cleanses the plain."—*Vendidad viii. 29-30.*

"The man, that lies with mankind (pederasty) as man lies with womankind or as woman lies with mankind, is a monster,"—*Vendidad vii. 32.*

"He shall respectfully and piously give to a godly man a virgin maid, whom no man hath known, a sister or a daughter of his, at the age of puberty, with earrings in her ears, and past her fifteenth year."—

Vendidad xiv. 15. "It is a sin a man commits when he has intercourse with a woman who has an issue of blood (during menstruating period). He also commits a sin if he has intercourse with a woman quick with child, whether the milk has already come to her breasts or has not yet come. If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not from the contempt of the people produce in herself the menses, against the course of nature, by means of water and herbs. And if the damsel goes to an old woman and applies to her that she may procure her miscarriage; and the old woman brings her some *ḍanga* (dried buds of *Cannabis Indica*), a yellow powder or any abortifient, or some other drugs that produce miscarriage and (the man says) "Cause thy fruit to perish" and she causes her fruit to perish; the sin is on the head of all three, the man, damsel and the old woman.—If a man came near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her until the child is born. If he shall not support her, so that the child comes to mischief, for want of proper support, he shall pay the penalty of wilful murder. If he shall not support her, it lies with the faithful to look in the same way after every pregnant female."—*Vendidad* xv. 7, 9. 14-19, "If there be in the house of the worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do? They shall clear the way of the wood there, both in growing trees and in logs; they shall strew dry dust on the ground. They shall confine her in an enclosure so that her look does not fall upon fire. How far from the fire? How far from water? How far from the consecrated bundles of *barsema*? How far from the faithful? Fifteen paces,"—*Vendidad* xvi.

"There is many a one who wears a *Paitidana* (a cloth bag hanging over nose and mouth so that they cannot contaminate the surrounding air) or holds a twig in his hand, but who has not guarded his lions with the law; when such a man says, "I am an Athravan, he lies. He who sleeps on throughout the night, who does not perform Yasna, nor chant Gāthās, who does not worship by word or by deed, who does neither learn nor teach with longing for (everlasting) life, he lies when he says, "I am an Athravan." What is it that makes the unseen power of death increase? "It is the man that teaches a wrong law; it is the man who continues for three years without wearing the sacred girdle (*kusti*), without chanting the Gāthās, without worshipping good Abam (Vedic Apām : Aquarius),"—*Vendidad* xviii.

"Zarathustra asked Ahura Mazda : Who grieves thee with sorest grief ? "When a man or a woman being more than fifteen years of age walks without wearing the sacred girdle (*kusti* made out of 72 woolen threads representing 72 *Yasnas* For every Parsi there is a ceremony called *Naojot* between the age of 7 to 14 ; for the priestly class *Nāvar* and *Marātib*) or ceremonial sacred shirt (*Sadrah* : like the Hindu *upavit* and *uttareya*). It is the *Jāhi* (Sk. *Jāri* and *Joshā*, a courtesan) who goes awhoring after the faithful, after the worshippers of Mazda and other worshippers. Her touch withers in the faithful one-third of his strength, resistance against diseases, and of his holiness. Verily I say unto thee, O Spitama Zarathustra, such creature ought to be killed more than gliding snakes, than howling wolves, than the wild she wolf that falls upon the fold or than the she-frog that falls upon the water with her thousandfolds brood".—*Vendidad* xviii 58, 62-63.

"If in the house of a worshipper of Mazda there be a woman with a child, and she brings forth a still-born child, what shall the worshippers of Mazda do ? The place in that house whereof the ground is the cleanest and driest, and the least passed through by flocks and herds, by fire and by the faithful. Thirty paces from them. What is the food that the woman shall first take ? She shall drink *Gomez* (Sk. *Gomaya* : cow's urine) mixed with ashes (of cow dung), three cups of it to wash over the grave of her womb. Afterwards she may drink boiling milk of mares, cows, sheep, or goats with or without *pah*; she may take cooked meat without water, bread without water, and wine without water. How long shall she remain so ? Three nights long shall she remain on that soup of meat, bread, and wine. Then when 3 nights have passed she shall wash her body, she shall wash her clothes with *gomez* and water by the nine apertures of her body and thus shall she be clean. How long after the three nights have gone, shall she lie confined and live separate from the rest of the worshippers of Mazda, as to her seat, her food and her clothing ? Nine nights long after three nights."—*Vendidad* V. 42, 49, 51, 54, 56.

"I drive (curse) the *Daevus* hence. I confess myself a worshipper of a Mazda of the Order of Zarathustra, estranged from the *Dævas*, a believer in Ahura and a praiser of *Amesha Spetanas* (Bountiful Immortals); and to Ahura Mazda, the good and endowed with goodness, I attribute all things good, to the Holy One, the resplendent, glorious, whose are all things whatsoever which are good ? Whose is kine, whose is *Ashā* (the Righteous Order), whose are the stars in whose lights the glorious beings and objects are clothed (1). I believe in the good holy *Armaiti* (Vedic *Aramati*=piety), may she abide with me. I forswear henceforth all robbing and stealing of cattle and the plundering and destruction of villages belonging to the worshippers of

Mazda (2). To house-holders I promise that they may roam at will unmolested wherever upon the earth they may be dwelling with their herds. Humbly with uplifted hands to Ashā I swear this. Nor will I hereafter bring plunder and destruction to Mazdayasnian villages, not even to avenge life and limb (3). I confess myself a worshipper of Mazda of Zarathustra's Order, professing and confessing the same. I profess good thoughts, good words, good deeds (8). I profess the faith of Mazda which while girded with armour, resorts not to weapons, the faith of *marriage* among kindred (*Khaotvadatha*); which religion as established by Ahura Mazda and Zarathustra is the highest, best and most excellent among those that are and that are to be (9)"—*Yasna* xii. Marriage among the near kindred was perhaps the old Indo-Iranian custom, and possibly not introduced by Zarathustra. It was also common with many other races as the Pharaohs and Incas of Peru. Darius II married his own sister Parysatis. Darius II and Parysatis had two sons Artaxerxes and Cyrus. After the death of Darius, Artaxerxes (*Arta-Kshatra*) ascended the Persian throne, while his brother Cyrus rebelled against his authority by hiring the services of 13 thousand Greek mercenaries under the command of Clearchics. Artaxerxes was married to pretty Statirā who was murdered by poison by Parysatis, and who forced her son Artaxerxes to marry his own daughter Atossā. In *Puranas* we find many instances of marriage with *Pitri-kanyas*, which means *father's daughter*, that is, either sister or step-sister. *Nahusa*, married his Pitri kanyā *Viraja* who thus became the mother of Yati and of *Yayati*. Sukra of Bhārgava descent married his Pitri-kanyā *Ga*, and they had 4 sons—Tvastri, Varutrin, Sanda and Marka. Visvamahat of Ayodhya dynasty married his Pitri kanyā *Yasodā* who became the mother of Dilipa Khatabhanga. Purukutsya married his Pitri-kanyā Narmadā who became the mother of Trasadasyu. Kāsyapa Asita married his Pitrikanyā Ekaparnā who became the mother of Devala. Vyāsa's son Suka married his step-sister Pivari who had five sons and one daughter.

Marriages between brother and sister have been prevalent among the ancient Irish, Egyptian and Inca royal families, and even today are prevalent in Hawaii and Marshall Islands. Marriages between father and daughter are said to occur among the Minahassa of Celebes, Karens of Burma and in the Solomon, Marshall and Pelew Islands of Oceania. Marriages between mother and son are reported from the Caribs, Eskimo, Piojo, Tinne, of America; Minahass of Celebes and Kalang of Java, New Caledonians; and the Banjaro of Africa. Incestuous marriages are at a discount not only because hereditary defects are accentuated by in-breeding, but constant association blunts sexual stimulation, attraction and charms. The four classes—Athravan (priests),

Rathaester (charioteer=warrior), Vastryosh (farmer) and Hutaksh (artisan resemble the Hindu Brahman, Rājanya, Vaisya, Sudra (Rv. X. 90-20).

"The kingdom of Ahura is for him who gives to the poor their bread"—*Yasna* 46. Through living fire (ardent devotion or service of humanity) of Mazda, can we approach thee and thee alone O Ahura—*Yasna* 41. "Acquire industrial accomplishments and give assistance to the needy"—*Visparad* 15. "We praise the pious woman who is fond of good thoughts, words and deeds, well-educated, who honors her husband as her lord, holy and bounteous like Spenta Armaiti and thy other wives, O Ahura Mazda"—*Gahe Aiwisruthrima*. "Nemasete (Sk. *Namaste* : salutation) Ahura Mazda ! Righteousness is good ; it is the best. Tis happiness to him who is the purest of the pure."—*Afringan*.

III.—BABYLONIA

Palæ-Alpines reached Mesopotamian plains from Central Asian highlands through the Iranian plateau and Zagros Mts. Palæ-Alpines were driven to Euphrate delta by the incursions of Alpines. There known as Sumerians they developed a very high culture and civilization. The Sumerians were originally unacquainted with *lion* which they called *great dog* (*nug magh*), horse which they called *ass of the east* or *mountains*, *wine* as the *drink of life* (*gishtin*), and the palm, the *tree of Magan* (*mis-Magan*). The deltaic region was called *Kengi*. Of the kingdom of *Kengi* Sungir was the capital and Nippur the religious centre. Later Sungir was called Sumer (Biblical *Shinar*, *Tell-Amarnan Sankhar*), and the term was applied to the whole of southern Babylonia. *En-shog kush Anu* was the first king. This *Anu* (*Puranic Anu*) from ancestor worship became the heavenly father *Anu* or *Enlil the king of the lands*. Nippur was called *En-lil-ki*, the city of Enlil. *Anu's* divine consort was *Innini*. Later the capital was transferred to Ur on the Euphrates mouth and the Persian Gulf. Now *Ur* is six miles south of the modern bed of Euphrates and 130 miles distant from the sea. As about 46 miles of land have been formed by the silting up of the shore since the foundation of Spasinus Charax (*Muhamarh*) in the time of Alexander, or about 115 feet a year, *Ur* would have been founded about 4000 B. C. The graves of *Ur* may be dated at about 5500 B. C. about 400 years before the First Dynasty of *Ur*. Up to the time of Lugal Zaggisi the kingdom of *Ur* was not very important. But when father and son—Lugal Kignbnidudu and his son Lugal Kisalsi—began to rule jointly, the kingdom extended over Erech and Nippur.

The alluvial plain on the western bank of Babylonia was called *Edin*, the *Eden* of the Bible (*Gen II*). This was ruled by a mixed Palæ-Alpine and Alpine peoples. Their capital was at Shirpurla (Tellop),

about 12 miles east of Erech (*Warka*). The rulers of **Shirpurla** may be grouped under 3 divisions: (1) The dynasty of *Urukagina*—beginning with the ruler and ending with Lugalshuggar; (2) the dynasty of **Ur-Nina** ending with Lummadur; (3) the Patesis between Lummadur and Ur-Bau and his successor Gala-Lama. **Urukagina** built many granaries, erected temples, especially to Nin-girsu (Nin=lord; girsu=the site of the temple), the patron deity of his capital, who was the hero of Enlil (gud-liga) and Bel of Nippur. He also dug a canal—Nina-ki-tuma (beloved of Nina)—and supplied his city with water. En-gegal (lord of abundance) called himself *lugal Pur-shirra* (king of Shirpula), and he also styled himself as *shib* (priest of) *Nin-girsu*. He was a great conqueror. But he was defeated by Meslini (Alpine) of Kish who became its paramount lord and reduced its former king to the simple position of Patesi (priest). But it did not last long. Shirpurla regained its former glory under Ur-Nina. Urnina built the temple of Lagash, carrying sun-dried bricks in baskets. He also erected many granaries. But as a defensive measure against the attacks of Kish he built a *wall of Shirpurla*. But Urnina was succeeded by his fifth son Akurgul, superceding the claims of his elder brothers. This provoked civil war. Taking advantage of this, both the rulers of Ur and Kish attacked Shirpurla. Ur king Entemena became victorious and extended his kingdom over Kish and Gishban. He dug the canals—Lummasirta, Indubba and Namvundakiggara—and thus Babylonia became a land of canals. But the Semites of Agade fell upon the Sumerians, and **Sargon** by conquest founded an empire from Elam to the Mediterranean and from south of Babylonia to Gute, and thus ended the Sumerian domination.

The Sumerian is a cross-legged, naked, seated, brachycephalic figure. At Ubaid (Palæ-Alpines) they are clean-shaven; but at Kish men (Alpines) wear beards, war weapons were bow and flint arrows, throw sticks, maces, saw-edged flints. The historical Sumerian period lasted from 3000 to 2500 B.C.

The Semites were a blend of *Caspian* and *Mediterranean* factors, formed in Central Asian highland. The Assyrian Semites, separated from the common stock in some part of Central Asia where lion was indigenous, entered into northern Babylonia through one of the passes of the Medio-Elamite range (Zagros Mts), not later than fourth millennium B.C. Later the rest of the Semites came by the southern shore of the Caspian Sea and then entered Aramæan Mesopotamia from the north and spread gradually from thence to Syria, Palestine and Arabia. That the Babylonian Assyrians were a distinct branch of the Semites and they did not reach Babylonia through Palestine and Syria is proved by the absence of common name for olive, fig and vine by the Assyrians, which

are grown in Syria and Palestine, but not in Babylonia. And these plants have a common name in Aramaic, Canaanitish and Arabic. The northern part of the river plain from Erech (Warka) to the Mesopotamian steppes was infiltrated by the Semitic Accadians, so called from Agade, their capital. This territory was known as *Melucha* land. Possibly the Puranic *Mleccha* meaning barbarians is derived from this *Melucha* land as the Semites are noted throughout history as ferocious, rapacious no-nadic hordes, addicted to cruelty, rapine and vindictiveness.

Sargon (Shargan-sharali) was a great conqueror. He not only brought the whole of Babylonia under his subjugation, Elam and northern part of Mesopotamia, but also led four expeditions against Syria and Palestine, and spent three years in thoroughly subduing the country of *the west*. Sargon's son **Naram-Sin** followed up the success of his father by marching into Māgan (Arabia) whose king he took as a captive. Naram-Sin assumed the imperial title of the king of four zones (Sans. *Digvijayī*), and was a god like his father, the god of Agade, claiming the divine honours like the Pharaohs of Egypt whose kingdom adjoined his. Naram-Sin built temples of Agad, Nippur, Ebarra and Sippur of Shamash. The stele of victory set up by Naram-Sin shows that Naram-Sin and his Semite soldiers were tall, slim with long head and flowing beard, muscular arms and legs; and the Sumerians were of medium size, round head, shaven face with a fleshy tendency. Bingani-Shar-ali was the son of Naram-Sin. But during his reign insurrections spread up through his empire due to the military incursions of **Gutium** or **Gudean** tribes, a branch of the Mitanni Aryans (Puranic Gādhi). A son of Bingani became a priest of Tutu, his daughter Lipus-Eaum became the priestess of Sin. Some scholars think that from Eaum, Hebrew deity Yaveh has been derived. The fall of Sargon's empire was as sudden as its rise. It lasted barely a hundred years (2500-2400 B. C.). But Sargon and his successors were great administrators. They built roads and quays at Ur and Agade which were frequented by ships of Magan. Sargon also made a cadastral survey and made a collection of astronomical observations and terrestrial omens.

Gutium hill men fell upon the Agade Semites and broke their empire. They conquered northern parts of Babylonia while southern parts asserted their freedom and extended their conquests even in Elam. Gudea (Puranic Gādhi), the *issakku* (Puranic Ikshvāku), the *farmer*, the Patesi governor of Lagash (Shirpurla), has a long-headed shaven face wearing a chlamys like cloak and a cap. **Gudeans** were great builders of temples. Temple was a complex of buildings within an enclosure, containing the edifice of the patron deity, another for his consort and another for the joint habitation for both. There were lesser shrines for lesser godlings. The whole precinct was dominated

by a tower *ziggurat* which might consist of 3, 4 or 7 stages. Steps up one side gave access to the top stage where there was a cella where the god used to lie at night with a priestess as a representative of his consort. In the Gudea Vase two serpents (*serpens*; *symbol of virility*) are twined round the tree of life (*generation*), watched on either side by a bird-headed winged lion (*Aquila and Leo*), standing on hind legs, the body covered with stars. The **Gutiam dynasty** lasted from 2400 to 2150 B.C. **Amorites** then invaded Akkad (Agade) from the district of Mari, west of the Euphrates and north of Babylonia, and the Amorites established themselves as rulers of Isin. An alliance of Isin with Elam brought out the downfall of Ur. Then Amorite rulers struggled with each other for supremacy at Isin, Larsa, Kish and Babylon. Finally the struggle was between Hammurabi who ruled at Babylon and the Elamites who ruled at Larsa. Hammurabi became victorious and included Elam in his extensive kingdom. But the Khatti (*Hittite*) raids broke up the Amorite power. The **Amorites** belonged to the Caspian or Aryan race. The Amorite king *Akwaruwash*, the contemporary of Naram Sin of Agade (2530 B.C.), and mentioned also in a Hittite inscription, is an Aryan name. Egyptian illustrations show Palestinean Amorites to have been a race much more like the Nordics than the Semites, with long head, blue eyes, straight nose and thin lips. The Amorites were driven from Palestine by the invasion of the **Khatti** and **Mitanni** from the north. In Babylonia they first settled in towns as in Sippur as merchants and mercenary soldiers. About 2057 B.C. Samu-Abi fought for sovereignty and he succeeded to dominate northern Babylonia. After a reign of 14 years Sumu-abi was succeeded by his son Suma-la-ilu in the fifth year of whose reign the fortress of Babylon was built, and it was made for the first time the capital of Babylonia. The Elamite supremacy in southern Babylonia was shattered by **Hammurabi** who was also written Amurapi (Amraphel of *Gen XIV.1*, possibly a contemporary of *Abraham*), sixth in the line, by victory over them, and he assumed the title of the king of Ur, Isin and Larsa. **Hammurabi's Code** (2038 B.C.) is the most famous ancient systematic *Law Book* of procedure which was current throughout his vast empire. Not only a consummate mastery is exhibited in drafting the **Hammurabi's Code of Law**, this period was also ranked by high artistic talents in creating fine nude goddesses, and specially the grand **Gilgamesh epic poem**. An autograph tablet letter of Hammurabi has been found ordering 246 soldiers from Assyria and Situlliu n, thus proving that Assyria at that time was a Babylonian dependency, constant intercourse was kept up between Babylonia and the west, Babylonian officials and troops passing to Syria and Canaan while Amorites were in Babylonia as soldiers and traders. One of these Amorites,

Abiramu or *Abram* by name is the father of a witness to a deed dated in the reign of Hammurabi's grandfather Zabû. Ammi-satana, the great-grandson of Hammurabi still entitled himself as *the king of the land of the Amorites*. Simtu-satana was the last king of this Amorite dynasty which was followed by a dynasty of eleven Sumerian kings for 368 years, which seems to be exaggerated. The Amorite and Summerian dynasty ruled from 2150 to 1740 B.C. when they were overthrown, and Babylonia was conquered by the Kassites from the mountain of Elun.

Kassites (Babylonian *Kasshu*; Egyptian *Kush*; Iranian *Cossei*; *Puranic Kāśya*, founder of Kāsi dynasty) were an Iranian tribe of Aryan origin. Kassites in large numbers were serving as mercenary soldiers of Babylonian sovereigns while majorities of them were settled in Elam mountains. Devastating Khatti (Hittite) raids brought chaos and confusion in Babylonia. Taking advantage of this, Gandish or Gaddash became the leader of roving bands and occupied the vacant throne of Babylon. Assyria up to this time was but a province of Babylonia, Shamshi-Adad about 1840 B.C. had some feudal rights in Assyria under the Mitanni protection. About 1740 Mitanni centering round the Khabur valley threw off the Babylonian overlordship. Thereafter Babylonia came under the Kassite domination, which offers a striking analogy to the contemporary rule of Hyksos in Egypt, but lost its empire over Western Asia. Syria and Palestine became independant. The high priests of Asshur made themselves kings of Assyria. However the Kassite dynasty lasted for 516 years from 1740-1150 B.C. But Assyria began to grow at the expense of Babylonia. Kassite king Karaindash (1450) was compelled to make a treaty with Assyrian king Asshur-bel-nish eshu, concerning a boundary line. He built a temple to Nan. Karaindash's son Kadashman-Bel (1430 B.C.) held correspondence with Amenhotep III, the letter tablets of which have been found at Tel-el-Amarna. His son Burnaburiast (Purna Purisha; 1420 B.C.) built a temple of the sun-god at Larsa and had boundary disputes with Assyrian ruler Puzur Asshur. Burnaburish II (1400 B.C.) corresponded with Amenhotep IV of Egypt and the letter tablets of which have been found at Tel-el-Amarna. Kharakhardash (1370 B.C.) married Mubalitat Sheru, a daughter of Assyrian king Ashur-uballit. But the growing Assyrian influence in the Babylonian court provoked a rebellion of the Kassites, and they killed Kadashman-Kharbe, a son of this union who had ascended the Babylonian throne after his father's death, and the rebellious party made Nazibugash, their favourite, their king. Asshur Ubailit quickly invaded Babylonia, defeated Nazibugash and killed him, and placed another of his grandson Kurigalzu on the throne. Thus Assyria which was the vassal state became the

sovereign power over Babylonia and western Asia. Kurigalzu invaded Elam and conquered Susa (Shushan). Babylonia still however sought opportunities of recovering its old supremacy in Palestine which the conquests of 13th dynasty had made an Egyptian province, and along with Mitanni (Aram Nabarain) and the Hittites, intrigued against the Egyptian government with disaffected conspirators and rebels. But Assyrian power and influence began to be dominant.

The **Kassites** introduced *boundary stones* in which land grants to royal retainers were incised, with their deities. Almost all the *zodiac signs* are found there as **Scorpion** (Scorpio), **Vulture** (Corvus), **Coat-fish** (Capricornus), **Serpent** (Serpens), **Dragon** (Hydra) **Frog** (Cancer), **Dog** (Canis Major). There are also symbols of phalli. There is also *swastika symbol*, the union of one *yonis* in the centre and 4 *Lingas* in four directions. The most important deity is a **Centaur**—a human-headed archer with strong bows and arrows on the body of a winged bull, erect penis which is being attacked by a scorpion. The bull has an additional tail of scorpion and the archer has an additional head of a dog. A similar bas-relief has been found at Dendera in Egypt but without erect penis and grasping scorpion. This is no doubt Sagittarius, the main deity (Marduk : Vedic **Marutta**) of the Kassites (Kāsyas)

Assyrians belonged to a separate branch of the Semites. And they dominated for about a century (2500-2400 B. C.) Babylonia by the Sargon dynasty of Agade. Dungi of Ur governed Assur (Shergat on the Tigris) which in Sumerian ideogram he inscribed in 2376 B. C. **Ausar**. Dungi's successor was Bursin; and his officer Zariku ruled the city which he inscribed as **Ashir**. Sumerian goddess **Innini** (Accadian **Ishtar**) was the patron deity of Assur during the Sumerian domination. Ushpia built the temple of the god Ashur in the north-east corner of the city; Kikia built the city walls. An Accadian inscription of a certain **Ititi**, son of **Yakulaba** has also been found. All of these rulers bear non-Semitic and non-Sumerian names. They belonged most probably to the Gutium dynasty (2400-2350 B. C.) Isme-Dagan and his son Shamshi-Adad (1830-1810 B. C.), two Semitic local chiefs, built a temple to Anu and Adad in the city of Ashur under the Mitanni protection. About 1740 Mitanni centering round the Khabur valley threw off the Babylonian overlordship. Thereafter Babylonia came under Kassite domination which offers a striking analogy to the contemporary rule of Hyskos in Egypt over Syria and Asia Minor.

Even when Assur-Uballit ascended the throne Assyria was still subject to the Aryan Mitanni kings. But when he died his territory included Mitanni, Tur-Abdin, a large tract south east of Ashur, and Babylonia was ruled by his grandson Kurigalzu, who was virtually under Assyrian control. Assyria began to be dominant due to its

military organization. Its patron deity Ashur was himself a war-god. The Assyrian god *Ashur* (Babylonian *Nergel*) like the Zoroastrian **Ahura Mazda** has streaming wings of the eagle (*Aquila*), the body enclosed in a ring (*Corona Australis*), holding in his hands a drawn bow and strident arrow (*Sagittarius*). In the Assyrian standard of Nineveh there is the Archer over the galloping bull (Faurus), and that of **Sargon II** (722-705 B. C.), there is the Archer on the Bull. Women, unless public or sacred prostitutes, were closely veiled; yet for a number of years Assyria was ruled by a queen regent (Summuranat, Semiramis of the Greek stories). Shalmaneser (1300 B. C.) for imperial advantages transferred his capital from Ashur to a more northern position Calah (Nimrud). The Assyrian monarchs from Shalmaneser to Sargon (722-705 B. C.) held the court at Calah (Nimrud). Ashur-bel-kala removed the capital to Nineveh (Ninua) which remained the royal residence till the reign of Ashur-nazir-pal (885 B. C.) who rebuilt Calah which remained the capital until Sargon chose Dur-Sharrukin (Khorsabad) which in turn Nineveh replaced as capital. Assyrian empire rose to be the most powerful of nations. It conquered and organized the greatest empire that had hitherto been seen. Nineveh for a few centuries was the metropolis of the ancient world. Its ferocious army was dreaded by all for their inhuman brutality, rapacity and rapine. Yet in the very fullness of its imperial power it was struck down, and the imperial structure built on rape and murder utterly collapsed.

Ersar-haddon with his formidable Assyrian army invaded Egypt in 670 B. C. and Memphis was entered by the victors after feeble resistance. But two years later Egypt revolted, and on the march to reduce it, Essar-haddon fell ill and died (668 B. C.). Ashur-bani-pal succeeded his father's vast empire, and his brother Samas-sumukin was made viceroy of Babylonia. But Samas-samukin made a common cause with the Babylonian patriots and declared its independence. And a sanguinary war took place. After several years of struggle during which Egypt recovered her independence, Babylon was starved to surrender, and the rebels were brutally murdered. Elam was invaded for helping Babylonian rebels. The country was ravaged, Susa (Shushan) was captured and destroyed. While Ashur-bani-pal was busy in subduing the Babylonians, a Scythian tribe of Cimmerians (*Puranic Kinnara*, Assyrian Gomer) established itself in Ellip, made Ecbatana their stronghold and was infesting Asia Minor. These Cimmerians were known as **Manda**. When the *Manda* king Dugdamme died (Lygdamis of Starbo 1. 3 16) it was regarded by Ashur-bani-pal as a divine favour. But during the reign of his successor Ashur-etil-ilani, Scythians devastated Assyria and penetrated into the borders of Egypt. Calah was levelled with the ground. And Assyria could only save itself

within the strong ramparts of Nineveh. Ashur-etil-ilani was succeeded by his brother Sin-sar-iksun (Sarakas of Berossus), but he had to wage a war to suppress the rebellion of his viceroy Nabopolassar of Babylonia. Babylonians were aided by the Manda king of Ecbatana, the Cyaxeres of the Greeks, and Nineveh was captured and burnt by the indomitable Scythian army. **Cyrus**, the *Parsa* king of Anshan in Elam, revolted against his suzerain Astyages, king of the *Manda* Scythians at Ecbatana. The army of Asyages was permeated with intrigues, and out of mutual jealousy, they betrayed their king to Cyrus. Cyrus established himself at Ecbatana as the sovereign, and within 6 years consolidated the entire Iranian forces under Parsa (Alpine) leadership. The Greeks confused *Mada* which was the common pronounced form of Manda with Medes. In 538 B. C. Cyrus invaded Babylonia. Babylonians were defeated, Sippura was captured, and Babylon surrendered without any resistance. Babylonia thus became a Persian province. Alexander by defeating the army of Darius at Issus and at Arbela became the master of the Persian empire. Alexander crossed the Tigris on Sept. 20. 331 B.C.

Babylonian Religion: The Sumerian Sun-god Babbar or Uru was the Accadian **Shamash**. The moon-god **Sin** whose principal cult was at Ur was the lord of wisdom. **Anu** was the god of the ancestors (Leo, sometimes with Ram). His consort was *Innini* (Virgo); she became later merged with the Semitic goddess of Venus—*Athtar*—which phonetically changed into **Ishtar**. **Marduk** (old Sumerian *Marutukku*, *Marutu*—Vedic Marutta) was identified with Taurus (Bull), and Jupiter and finally with Sagittarius, who was in the beginning represented by Nergel. He headed the pantheon. **Nebo**, son of Marduk, sometimes identified with Mercury, sometimes with Aldebaran in Taurus, was the god of wisdom, agriculture and success. **Nergel** represented Capricornus. **Adad** was the thunder god and represented Aquila. **Ea** represented Pisces. **Bel** or **Baal** represented Gemini. **Marduk** represented on the boundary pillar as an archer on winged bull with an additional tail of a scorpion and head of a dog, indicated that Marduk not only represented Sagittarius, but also Taurus (bull), Aquila (wings), Scorpio (scorpion tail) and Canis Major (dog's head). **Ninlil**—Auriga.

Human-faced winged Bulls have been found at the Sumerian site of Khafage; they represented Taurus (bull) and of its opposite colour Aquila (eagle's wings). Serpents (Serpens), scorpions (Scorpio), tortoises (Cancer), monkeys (Monoceros), dogs (Canis Major and Minor), fishes (Pisces) were worshipped at Ishchali, Tel Asmar and Khafage 2000 B.C. Trees were worshipped. A tree with 13 blossoms entwined by a serpent has been found. This is the **tree of life**. Thirteen blossoms indicate 13 menstrual periods of a woman in a year, and serpent is the symbol of virility. Kids were also sacrificed. A god

kills a cyclop (fire demon) with a sword. In Louvre and London there are two nude baked clay reliefs of the goddess *Ishtar* with fine contour and full developed breasts, but winged and with snake headdress and with bird's feet, standing upon two reclining lions, holding in her hands rods of Justice, two owls standing on the sides of the lions of the Larsa period (2000 B. C.). Here *Ishtar*, goddess of love, fortune and war represents *Virgo*. Owls represent *Corvus*; serpents, *Serpens*, and lions, *Leo*, which are close together. In the Zagros an *Ishatar* bas-relief has been found representing her as a war goddess. She is riding over a lion and with her hands she is thrusting a lance to a prostrate enemy.

The Gilgamesh epic of the Hammurabi period (2038 B.C.) is the allegorical description of the sojourn of the sun into 12 zodiac constellations which were the principal gods with the moon and the planets. Fragments of Gilgamesh Epic tablets have been found among the palace collection of Ashur-bani-pal (668-626 B. C.) at Nineveh. But the internal evidence and the discovery of the tablets 2 and 3 and other fragments in old Babylonian script indicate that the epic was known before 2000 B.C. The best preserved tablets are 6 and 11. Gilgamesh is a solar hero, perhaps representing the *Orion*. But in the First Tablet he is made a Sumerian prince of Erech which is conquered by the Kassites of Elam. He rebels. He organizes his army. He regains his independence and in an expedition into Elam, he dispossesses the Kassites of their treasure. In the Second Tablet Gilgamesh and *Enkidu* (bull-man = Taurus) become friends in their adventures (Genini). In the Third, Fourth and Fifth Tablets they reach the cedar forest of *Khumbaba* (*Cancer*) and overpower him. In the Sixth Tablet Gilgamesh is wooed by the goddess of love—*Ishtar*. Gilgamesh recalling to the sad fate of her lovers who fall victims to her charms as *Tam nuz* (Aries or Auriga, representing the fresh growing vegetable which withers in the autumn, or the declining sun after summer solstice), horse (Pegasus), eagle (Aquila), lion (Leo), *seven kaspu* (Puranic Saptā Rishi: *Ursa Major*) repulses her advances. *Ishtar* enraged at this insult asks her father Anu—the Heaven god—to avenge her. Anu sends his winged bull (Taurus or Lupus). But the monster is killed. In the Seventh Tablet *Enkidu* in a contest with a giant dragon (Hydra) is mortally wounded. Eighth Tablet records the death of *Enkidu*. In the Ninth Tablet Gilgamesh encounters *lions* (*Leo*). In the Tenth Tablet he meets *scorpion men* (*Scorpio*). In the Eleventh Tablet he meets the wise *ut-Napishtim* (Sagittarius) who ferries him across the *waters of death* (long nights of the winter and darkness). In the Eleventh Tablet there is the story of *Babylonian Flood* (*Aquarius*). In the Twelfth Tablet he meets the dead (Cetus?).

(**First Tablet : 2nd Column**) Thus Erech is besieged by her dread foes, and she at last must feel Akkad's woes, and feed the vanity of

conquerors who always boast of victory in all their wars. Kāssi (Kassites), Goin (Gutium) are Larsa's allies, and have overran Eridu (Ur). The turrets on the battlemented walls swarm with skilled bowmen who are busy in sending winged arrows on their foes who are swift in their reply with shouts and twanging bows. And amidst the raining death missiles appear scaling ladders lined with glissening spears. But the heavy catapults crush with their spearsmen upon the maddened mass of men below like the toppling of an entire wall. But other ladders rise with armoured spearsmen with their shields. From others bowmen shoot. At last upon the wall two soldiers spring, but a score of spears hurl them down. But others take their place and man to man, spear to spear, sword to swords they deadly fight, and the wall is slippery with blood. But Erech's men are brave and hurled them down from their walls again. All in vain. The battering rams with swinging power commence their thunders, shaking every tower. And miners work beneath the crumbling walls. Before her foemen Erech falls. There goes the eastern wall with Erech's strongest tower. And through the breach her furious foemen pour. O Erech, dear Erech, my beautiful home, Akkad's pride, bright land of the poets, come back to my vision, dear Erech, O come. Fair land of my birth, how thy beauty is marred ! The horsemen of Elam, her spearsmen and archers, have thrown down thy temples and towers, and ravished thy treasures (*Column 3*) How long, O Ishtar, will thy face be turned while Erech desolate does cry to thee ? Oh crush our enemies as yonder reed. Let Elam fall, the cause of Akkad's woes. Revenge of Erech be the cry !

Great Akkad's soldiers arrayed with flashing spears and shields are coming over the field. How martially rides Gilgamesh over his sable steed ! The enemy are swarming from the gates. The victorious shouts of Akkad's brave are mingling with the cries of wounded men and furious steeds which rise from all the fields. The chariots are covered with the slain and crushed beneath lie dead and dying men. Wounded horses in their harness fall with dreadful screams. Akkad fiercely slays the flying men and see the vision of freedom's glory when Gilgamesh sees the victory won.

(**Coronation of Gilgamesh 1.4**) A crowd of maidens lead a van bedecked with flowers, singing jubilantly the coronation song. The gorgeous cavalcade make a grand parade led by the maidens crowned with flowers, wafting fragrance in their path. From each bright door, pillars and walls hang the garlands. The maidens are singing : " O joyfully shout for our deliverer. O crown him King " They strew the path with tulips and roses and wave his standard and banners as onward he goes. " Our mighty warrior comes, oh raise the shout. We crown our Gilgamesh. Onward to grand Shamash temple, onward march,

for Akkad crowns him, crowns him there. He is our chosen lord, fill the air with auspicious songs, this glorious day. Chant the chorus, mothers, daughters, sisters, sing for him we love. His glory we can sing, for he brings us joy. For our freedom, hopes and joy we crown him as our king, our Gilgamesh to give him victory in every war."

Arrayed in splendor on his throne the king eyes before him the Kassite spoils of war, crown of gold, blazing gems, the richest of Kassite diadems, the royal scepture of Sabartu (Syria), of Larsa, Ur (V. 1). (*Ishtar meets Gilgamesh I. 5*) The king while hunting, finding a bubbling spring, comes to slake his thirst in its cool pure water, round which sweet hyacinths and budding roses are being gently wived by a soft zephyr. Around, above the cool enchanting cave bend lovely spicy branches. Here the dove oft coos its sweetest notes to its own mate. Here Ishtar spreads for him her sweetest lure. He comes; the shrubs of of yonder jasmins are rustling. On he comes, my Gilgamesh. And thus her love she greets: "Why art thou here, thou lovely mortal? Art thou a king or a seer?" Whatever mayest thou be, thou art welcome here. She quickly grasped her raven black hairs and spread them with grace over her lovely body. Over her face of seductive beauty, blushes were overspread. Thou seest only nature's robe, she said. Amid the Dudim (mandrake) plants the king now reclines. Lovely Ishtar lies beside him and leads him along the blissful way that comes to every heart that longs for love, and purest joy thrills them both. From her soft languid eyes the love-light speaks, and her warm hands she lays in his, and wakes by her passionate touch a thrill of wild desire until his blood now seems like molten fire. Her half-closed eyes and especially her throbbing breasts spread a passionate thrill over his body. She nearer creeps with her not voluptuous breathings, and quivering with desires said to him. My lips are burning for a kiss, my love. A prize like this a heart of stone would move. He placed his arms round her in amorous delights, reclined upon her breast, and their lips in one rapturous embrace met.

(This was but a dream which no seer could interpret. But a great seer **Enkidu** (represented as *Bull man = Taurus*) lived in a mountain cave who could perhaps. But he would not leave his wild abode. So maidens were sent to entice him. (Tablet 3, Column 4). Thus in *Enkidu's cave the maiden went, and over the sleeping seer her form she bent, over him who with gazelles oft eats his food, over him who with leopard drinks in the stream. She clasped him to her breast and kissed his brow. The seer awakes and with wonder gazes at her: "Sweet nymph, come to me with pleasant breath", and with delight eyes her beautiful form. His heart quivering with passions by the enticer's charm he springs upon his feet and pursues her while she smilingly flees to sport*

with him. And when Enkidu could catch hold of her, her beauty and voluptuous charm maddened his senses, and she coquetishly surrendered, and they abandoned themselves to love's ecstasies. The temptress now coyly said: Enkidu, like a god thou art; why dost thou live in lowly surroundings? Come thou with me to grand Erech, to Anu's temple and Istar's city, where Gilgamesh, a valiant warrior, rules with glory.

(The Annual Marriage Sale of Babylonian maidens, Tablet IV. column 1). Hail holy union—Wedded Love on earth, the highest bliss that glorifies our existence. Joy is the mainspring of our life and aims, our incentive, when sweet love inflames our hearts to glorious deeds, and ever wreaths around our brows the happy smile that breaths sweet fragrance from home of holy love and arms us with hope and courage. O woman, weave thy love round thy chosen lover who in thee has found a loveliness and purity so sweet that he joyfully waits for thy coming which will bring him happiness and delights, and thou wilt impart to him holiest bliss and sweetest joy. He adores thee in the temple of his heart. Let not his hope and expectation be in vain! O thou sweet queen? We crown thee in our homes and give to thee our love that comes from heaven to inspire and bless our lives. All men devotedly desire to have pure wives, and to take them to sacred temples and shrines. And we ardently long to keep thee lovingly in the temple of our hearts that we may adore and bring thee daily our offerings of love and devotion and whisper to thee our hearty longings and passionately clasp thee in our arms and softly fall asleep on thy soft and warm bosom within thy arms we so tenderly love that we may always carry with us a sweet memory of purity and bliss of our wives that give us loving children and happy inspiring homes. Thou art our inspiration, O loving woman; forever may thy charms on earth endure. Oh trample not on thy husband's love; shackle not his feet in life's fierce strife, nor burden his shoulders which already carry heavy responsibility. Paralyze not his active hands that work for thee, nor fill his eyes with tears of jealousy. Let not the soothing balm of love prove to him a bitter gall. Let not the delightful fragrant flower of love hide within it through jealousy and anguish sharp thorns that will pierce his heart. Let not a loving wife turn to be a hated vampire.

The proclamation of Gilgamesh has been announced to bring to the plaza every maid for Belit's festival when maidens are selected for nobles and commons; when wealth crowns the nobles and richest however old they may be with beauty they have purchased with their gold. The festival, the Sabattu (sabbath, rest-day) has come. Here the hum of voices is filling Erech's street. The maids are coming. How they gaily talk. The day and hour has come for them to stand and meet

the bidders that have come from all parts of Sumir, the day that ends their maidenhood and brings them joy or mental anguish.

But love! Where art thou? Art thou a thing that gold may buy? Can lucre engender the charms of love? Oh, no? Thy presence o Love to our soul imparts a sweeter joy that money can ever give. Thou givest love that thou mayest love receive, not caring for wealth, rank and fame; true love in palace or hovel is the same—rapturous joy—the holiest of holies in life. For this we worship Ishtar so that she gives us true love which we experience in the warm vibrant embrace of our beloved, imparting happiness which no crown, power, wealth, rank or fame can give, nor hopes of heaven or fears of hell can shake.

Around the square beneath an arch of myrtles and climbing vines—a canopy of wreathing flowers—there stands a wondrous garland-wreathed throne, where maids are gathered—each unmarried one. The prettiest and ugliest maids of Babylonia are each in turn led to flowery throne. The crowd of the bidders round the herald stand—the richest and the poorest of the land. The queen of Akkad's maids does now appear. She takes her seat beneath the canopy upon the throne, raised high so that all may see. She unrobes her body. From her charming face, her large dark eyes, soft as a wild gazelle's, dart her appeals on the noblest of bidders. Her bosom throbs to welcome the unknown guest to feast on her youth and beauty. Hark, hear the herald's call. "Behold this pearl. Who will bid for her as wife, my chiefs and nobles." See the bidders in excitement stand around a youth who shouts with a lifted arm and features excited but firm who began to bid against a wealthy nobleman. The anxious youth wildly shouts a hundred. Mine, mine, she is, though you a thousand bid". "A fool thou art," the noble leaving said, one hundred talents for a maid? The next in beauty brought on the throne is sold. And thus the beautiful are sold. The richest thus select the pretty maids with gold, and the poor must take alone the the dutiful and homely with a dowry, which are thus distributed out of the purchase money of the pretty maids. Thus the gold the charming maids fetch becomes the dowers of marriage for their uglier sisters. "Who will take this maid with smallest dowery? She can cook and bake and can perform well many household duties though she does not claim any charm of beauty; who wants her as a wife? For five *Billi* I will take this maid as wife. Three and half, one shouts with hesitating head. "She is yours", the herald said, and thus she bought a husband and a home. The heaped up gold which beauteous maids had bought is proportioned among the homely maidens, who thereby purchase their husbands, and thus happiness is diffused throughout land. For when the maid refused her highest bidder's hand she might return home by

paying back the gold. And every maid who thus for a wife was sold received a bond from him who purchased her to wed her as wife or else incur the forfeit of its bond; and thus no maid was without her legal mate throughout the fair land of Sumir.

Ishtar falls in love with Gilgamesh VI. 1.—Thy wisdom O king is known to all. In thee I find no blemish. I have come with love for thee. Alone I love thee and I long to live with thee. My heart's longings have led me to share with thee the connubial bed. O kiss me, my beloved. I renounce the heavenly prerogatives with all its hollow splendour where as queen of heaven I reign unrivalled in grandest glory. Yet for thee my heart throbs. I cannot live without my Gilgamesh. Thy love for me will be my command. O let me rest on thy breast, and happiness will cling to all the blissful days which shall be thine. This love below is grander than what the heavenly hosts know. For this I leave my throne in yonder skies. Oh, let me taste with thee the sweets of love, and in love our mutual happiness will grow. (Gilgamesh replied): For Tammuz (Aries or Auriga representing growing corn which withers in the autumn; or the declining sun after the summer solstice) of thy youth thy heart once waited, but by the flame of thy love thou hast exhausted him. Allala, the Eagle (Aquila) through his love for thee tore his wings and no longer could he joyfully soar in the blue sky. A lusty lion (Leo) thou didst love, but in the love duels thou didst paralyze his might and plucked his claws in fierce delight. A glorious war steed (Pegasus) next thy love made a victim, who yielded to thy love-contests till his strength was exhausted in thy ravishing embrace.

Ishtar restores Tammuz VI. 5. Tammuz shouts in joy:— My queen of love comes back to my arms. Her love and devotion for me have revived me. My love comes to me with her charms. 'Let the whole world now happy be.' Forever, dearest, let me rest upon the bosom of my queen. Thy lips of love are sweeter than honey. Love on earth is the dearest gift which gods have given. O make my heart its sure haven. Oh let me repose within thy breasts and sweetly rest. And my life would be glorified on thy balmy charms. Life knows no sweeter bliss. Oh let me feast upon thy lips, as honey-bird the nectar sips. O Love, sweet queen, my heart is thine; both now are entwined when I clasp thee within my arms. My fondest charmer, earthly divine, my soul surrenders to thy charms in refreshing bliss.

(Descent of Ishtar into the cavern of the dead: Tablet ten:— Towards the land whence there is no return, towards the abode of the dead, Ishtar, the daughter of Sin has turned her step.....towards the dwelling that has an entrance but no exit, towards the road that may be travelled but not retraced, toward the hall from which the light of day

is shut out where hunger feeds on dust and mud, where light is never seen, where the shades (souls or double) of the dead dwell in the dark, clothed with wings like birds.

(The Deluge—11th tablet from which the Biblical, Greek, Iranian and Manu's myths of deluge have been borrowed). "I will tell thee, Gilgamesh, how I was saved from the flood", begins Hasisudra, in answer to his descendant's questions; also I will impart to thee the decree of the great gods. Thou knowest Surippak (Sippur), the city that is by the Euphrates. This city was already very ancient when the gods were moved in their hearts to ordain a great deluge, all of them, their father Anu, their councillor warlike Bel, their throne bearer Ninib, their leader Ennugi. The lord—inscrutable Ea (represented as a fishman = Pisces) was with them and imparted to me their decision. "Listen, he said, and attend." "Man of Surippak, son of Uberbua, go out of thy house and build thee a ship. They are willed to destroy the seed of life; but thou preserve it and bring into the ship every kind of life. The ship which thou shalt build let it be.....in length and.....in width and height, and cover it also with a deck." When I heard this I spoke to Ea, my lord: "If I construct a ship like this as thou biddest me, O lord, the people and their elders will laugh at me". But Ea opened his lips once more and spoke to me his servant: "Men have rebelled against me and I will do judgement on them, high and low. But do thou close the door of the ship when the time comes and I tell thee about it. Then enter the ship and bring into it thy store of grain, all thy property, thy family, thy men-servants and thy women-servants and also thy next of kin. The cattle of the fields, the wild beasts of the forests I shall send to thee myself that they may be safe behind the door." Then I built the ship and provided it with stores of food and drink. I divided the interior into.....compartments. I saw to the chinks and filled them, I painted it with bitumen over its outer side and its inner side. All that I possessed I brought together and stored it in the ship, all that I had of gold, of silver, of the seed of life of every kind; all my men-servants and women servants, the cattle of the field, the wild beasts of the forest, and also my nearest friends. Then when Shamash (sun god) brought round the appointed time, a voice spoke to me: "This evening the heavens will rain destruction, wherefore go thou into the ship and close the door. The appointed time has come." And greatly I feared the sunset of that day, the day on which I was to begin my voyage. I was sore afraid. Yet I entered into the ship and closed the door behind me. And I confined the great ship to the pilot with all its freight. Then a great black cloud rose from the depth of the heaven, and Ramin (weather god) thundered in the midst of it, while Nebo and Nergel encountered each other and the throne-bearers walked over mountains and vales. The

mighty demon of pestilence let loose the whirlwinds; Ninib unceasingly made the canals to overflow; the Anunnaki brought up floods from the ocean which quaked at their violence. Raman's mass of water rose even to heaven; light was changed into darkness. Confusion, devastation filled the earth. Brother looked not after brother; men had no thought for one another. In heavens gods were even afraid; they sought a refuge in the highest heaven of Anu; as dog in its lair, gods concealed by the railing of heaven. Ishtar cried aloud with sorrow: "Behold all is turned into mud, as I foretold the gods. I prophesied this disaster and extermination of my creatures—men. But I do not give them birth that they may fill the sea like the brood of fishes." Then the gods wept with her and sat lamenting on the spot. For six days and seven nights, wind, flood and storm raged furiously. But at dawn of the seventh day the tempest decreased, the waters which had battled like a mighty host abated their violence, the sea retired, and storm and flood both ceased. I steered about the sea, lamenting that the homesteads of men were changed into mud. The corpses drifted about like logs. I opened a port-hole, and when the light of day fell on my face I shivered and sat down and wept. I steered over the countries which now were a terrible sea. Then a piece of land rose out of the waters. The ships steered towards the land Nizir. The mountain Nizir held fast the ship and did not let it go."

Gilgamesh is the story of the sun in his progress through the year. It reaches from spring its glorious power up to the summer solstice (Lion = Leo) after which it declines in the autumn. Again it is restored in its youth after it passes the Waters of Death—the winter solstice—when the day is shortest. The first month is the *altar to Bel* in which sheep is sacrificed (Aries). The second that of *friendly bull* (Enkidu = Taurus). The third that of the Twins = two friends (Gilgamesh and Enkidu = Gemini). Khumbaba is the tortoise (Cancer). Lion is the month of fire when the sun is in summer solstice. The seventh is that of Ishtar (Virgo). Eighth is that of scorpion guards (Scorpio). Ninth that of archer (Sagittarius). The tenth is the cavern of the dead (Capricornus when the duration of the sunlight is the shortest = winter solstice). The eleventh is the *Curse of the Rain* (Aquarius: the waterman) and the deluge. The fish of Ea (Pisces) is the twelfth.

IV.—ASIA MINOR

The earliest inhabitants of Asia Minor were the Palæ-Alpines. They pushed westwards or blended with the Alpines who came in great waves. Even the ancient Troy I (2400—1900 B. C.: Hissarlik) on the foundation of which Homers Troy II was built (1500—1190 B. C.)

contained these brachycephalic crania. In Western Cyprus have been unearthed many ancient crania of Palæ-Alpines while Eastern Cyprus has given many Alpines. Ancient Armenians were Alpines; so the Phœnicians; in Sidon Alpine crania have been found in abundance. Palestine was but an anthropological and historical bridge—a corridor of passage—between Asia Minor and Egypt. A Mediterranean people then swarmed the coasts from the sea-side. The Caspians (Pelasgians: Philistines) came by the Bosphorus route over the Anatolian plateau. The Semites were formed by the blending of the Caspians and Mediterranean in Turkestan. One branch of these Semites entered into central Babylonia by Zagros passes, known in history as Assyrians. The other main branch came by the southern shore of the Caspian Sea, and then entered Aramæan Mesopotamia, and thence into Syria, Arabia and Palestine. Syria was known to the Sumerians as *Suri*. To Sargon of Akkad (Agade: 2500 B. C.) southern part of Syria was known as Ammon, and was visited by his armies. Perhaps it was then dominated by Canaanites who were succeeded by the Aramæans about 1000 B. C. In 1600 B. C. Syria was the meeting place of the Babylonians and Egyptians. In the second millennium B. C. the Assyrian monarchs where trying hard to overcome the *Nairi* confederation which consisted of the Armenians and Kurds who were in alliance with the Khatti (Hittite) power of Boghas-Keui. The brachycephalism of the Armenoids is due to the Alpine base of the population. The Armenoid hooked (Semitic) nose is due to the infiltration of the Semites, and not of the Hittites who also owed this hooked nose to the same cause. The Kurds were the Scythian horsemen Cimmerians (*Puranic* Kinnara), belonging to the Caspian race. In the eighth century B. C. the Cimmerians coming through Armenia overran the Phrygian kingdom and on its decline rose the kingdom of Lydia with its capital of Sardis. Anatolia was invaded by Semites from Syria in the Agade period (2800 B. C.) who there found a permanent colony and whose archives have been discovered in Kul-Tepe near Kaisaryieh. It is mentioned that Sargon of Agade made a campaign through the Taurus in order to help a colony engaged in commerce which complained of oppression in the hands of the local inhabitants. The Hittites (Heb. *Hittim*; *Heth*; *Khatti*) are found in Asia Minor in the beginning of the third millennium B. C. They were Aryans, speaking the centum variety of the Indo-European language. It might be also that they were Caspians who adopted Aryan language in contact and mixtures with Mitanni Aryans. Possibly they came by crossing the Bosphorus or through the Caucasus Mts (Darial Pass). In 2635 B. C. Sargon of Agade undertook a campaign against the town of *Purush Khanda*, ruled by *Nur-Dagan*. Sargon's son Naramsin fought a victorious battle against a coalition of 17 kings

which included *Pamba*, king of Khatti (Boghaz Keui); *Zipani*, king of Kanesh (Kultepe); *Khuwaruwash*, king of Amurru (Amorites: Rv. *Amura*; Sk. *Amara*). Naramsin had also to defend his empire against the attacks of *Umman-Manda* (Caspians) which came from the north. These are all Aryan peoples, including Mtanni, Luites, Guteans and Kassites. While the Khatti is centered in Anatolia, Khurri-Mittani is in the center and the Luites in the south (Arzava Luya). Possibly the invasion of the Khatti and Mitanni Aryans broke up the Assyrian domination in Cappadocia. And Asia Minor was split up into a number of small Aryan states, as the Aryan names of states are indicated by *Inar* (man), *Inarva*, *Khalkiashu* (corn). Even these Aryan states fought amongst themselves for supremacy. In the beginning of 19th century B.C. *Anittash* of *Kushshur* defeated *Pijustish* of *Neshash*. The king of *Zalpa* was fighting against the king of *Purushkhanda* and *Salativara*. But about 1800 B.C. *Tabarnash* of *Kushshur* became very powerful and extended the Khatti power up to the sea. In the first half of the second millennium B.C. important Mitanni states became prominent in South Armenia, Aleppo (*Khalap*) and northern Mesopotamia (*Khanigalbat*). Hittite Khattishilash, son of Tabanash of *Kushur*, defeated Mitanni ruler of *Khattishah*, and in 1758 B.C. defeated *Khalap*, *Khurri* and another powerful Aryan Amorite *Hammurabi* of *Babylonia*. The Khatti mixed with *Hari* (Mitanni Aryans blended with local Alpines) and Semites formed the *Hyksos* who conquered *Egypt* in 1685 B.C. and ruled it for a couple of centuries (15th and 16th dynasties). By 1385 B.C. the Khatti became the paramount power in *Asia Minor* under their able ruler *Shippiluliumash*, son of *Tudkhalijash*, by military domination, political and matrimonial alliances. The Khatti power grew at the cost of the Mitannis. *Khanigalbat* kingdom dissolved into two parts—*Hari* and *Mitanni*; the later made *Vashshugganni* (Rasel-Ain in north Mesopotamia) its capital. *Tushratha* made an alliance with *Pharaoh Amenophis III* giving his daughter *Gilukhipa* in marriage with him. But *Shippiluliumash* was an able and enterprising monarch. He exercised unquestioned authority over *Syria* and thereby checked *Egyptian* influence. His armies then overran *Lebanon*. He brought under his control the people of *Gashga* between the *Euphrates* and *Halys* by encircling them by his treaty and matrimonial alliances with *Khajasha* on the upper *Euphrates*, *Arzava*, *Kixvatua-Pontos* in southern *Asia Minor* who were all closely allied in race. After the death of *Pharaoh Bikhurnahs* (*Tutankhamon*), his widow sought to marry one of the sons of *Shippiluliumash*, but the Khatti prince was murdered on his way to *Egypt*. As Khatti was at war with *Mitanni*, *Assyria* fell upon *Mitanni*, defeated *Mattiuaza*, son of *Tushratha*, sacked and plundered the palace,

reduced the capital into heaps of dirt and ashes and took many nobles as prisoners to Assyria. Forgetting past animosity and rivalry, the Mitanni prince took refuge with the Khatti king who gave his daughter in marriage and re-established him on the Mitanni throne. The Khatti kingdom flourished upto 1250 B.C. when it fell into the hands of another western branch of the Aryans—Achaëans who attacked it by the sea and the Phrygians (Trojans) who coming through Bosphorus pushed them southward. Mitanni kingdom was conquered by the Assyrian king Sargon II in 707 B.C. A superb Mitannian iron battle-axe, made in steel-making process, the head ornamented with a boar and ingeniously shrunk on the blade, thus obviating the use of rivets, has been found at Rhas Sharma (Ugarit), dating 150-1400 B.C. The Mitanni Aryans were famous as a horse-breeding aristocracy and for their daring military power. It is said that when a squadron of Mitanni chariots came thundering across the plain the enemy infantry was scattered like autumn leaves.

In the eighth century B. C. the Cimmerians coming from Armenia destroyed Phrygian kingdom on the ruins of which Lydia rose with Sardis as its capital. A second Cimmerian invasion, especially under its leader Cyaxeres of Acbatana destroyed the rising kingdom of Lydia. But its last king Cræsus (560—546 B. C.) carried his boundaries to the Halys and brought under his control the Greek colonies on the coast. After the capture of Sardis by Achaënenian Cyrus in 546 B. C. Asia Minor like Babylonia became a Persian province. By the defeat of Darius by Alexander in 334 B. C at Isis, Asia Minor again became Greek colonial and military settlements. After the Greek came the Roman. In 1067 ; A.D. Selejuk Turks (Alpines mixed with Palæ-Alpines) ravaged Cilicia and Cappadocia. In 1071 A. D. they defeated and captured emperor Ramanus Diogones ; in 1080 they took Nicæa. One branch of Seljuks founded the empire of Rûm with its capital at Iconium. During twelfth century Seljuk Atabeks ruled in different parts of Asia Minor ; the Mameluks of Egypt in Syria ; Greeks in Pontus ; Armenians in Cilicia, Sivas. The Mongols (Mongoloids) swept the whole region, and in 1243 subdued Seljuk Sultan of Rûm. In the ensuing struggle for power the Osmali Turks became successful.

Palestine derives its name as the home of the Philistines (Egyptian Purasati or Pulesati, Assyrian Palastu or Pilastu ; Greek Pelasgi = Caspians). In Egyptian monuments Purasati (Pulesati) is mentioned as belonging to a confederation which threatened Egypt in the Twentieth Dynasty. In the eighth year of Rameses III (1194 B.C.) the Purasati was pushing toward Egypt on land and sea. Syrian states were overwhelmed, and the Purasati advanced on Egypt. Rameses III collected a large army and navy and inflicted on the Purasati a disastrous

defeat and routs. The Egyptian monuments represent the Purasati with a distinctive feather headdress, resembling that of the Lycians and Mycenæans (all Caspians), and their physiognomy resembling the Greeks. The Philistines formed a confederation of five cities (Ashdod, Ascalon, Ekrom, Gath, Gaza) which remained unconquered by the Israelites (Josh. 13. 2.). Hebrew monarchy (1035 B. C.) was a reaction of Philistine oppressions (*Judges* 3, 31. 107). Their subjugation is ascribed to Samuel (1 *Sam* 7, 13). But they soon after recovered their independence, and twice within a short time northern Israelites laid seize to the border fortress of Gibbthon (*King* 15. 27).

Canaanites are mentioned by the side of Hittites, Amorites, Parezites (*Exod* 3. 8 ; *Deut* 7. 1). In the table of nations (*Gen.* 10. 6), Canaan is not included among the Semites but is the son of Ham (*Gen* 9. 18). In Amarna time there are Indo-Aryan names among the rulers of Canaan. Palestine about 1600 B. C. was ruled by Mitanni and Harri. In the Khatti (Hittite) cuneiform texts from Boghaskeui Canaan (Kinahhe, the same form in Amarna texts) is found mentioned in a record concerning Mitanni and several non-Semitic north Syrian kingdoms (Kinza, Danip Ugarit, Katva). Before the advent of the Khatti and Mitanni, in the second millennium B.C. Syria (including Palestine) was the bridgehead of the Egyptian dominion. Then Syria became the battle ground for supremacy between the Egyptian and Khatti (Hittites). Finally it became Khatti possession. There were possibly petty Habiru (Hebrew) principalities. Even the Hebrew monarchy about 1000 B. C. under David and Solomon of Judah with Jerusalem as their capital during the disorganizational condition of Palestine was temporary and unimportant. From Judah (Hebrew Yehudhi), the name Jew has been derived. Omri, a general of the Israel tribe of Ephraim or Samaria, formed a united Israel dynasty in 884 B.C. He not only united the Israel clans, he also subjugated Moab. His son Ahab was married to the daughter of Phœnician priest king Ithobaal of Tyre, and thereby introduced the Phœnician cult of phallic worship of Bâal. But both the royal families (Judah and Israel) of southern and northern Palestine perished in mutual slaughter. However Jehu of Israel became its head. In 80? B.C. Damascus was besieged by the Assyrian king Hadad, and its Aramæan king had to pay a heavy tribute to the victor. It gave opportunity to Israel to assume some local importance. But it was short-lived. Assyrian ruler Tiglath-pileser III attacked Palestine when the local chiefs formed a coalition of defence, but it was easily overthrown in 738 B.C. The coalitionists who paid tribute were Rasun (Biblical Rezin) of Damascus, Menahem of Samaria, the king of Tyre, Byblos, Hamath and the queen of of Aribi (Arabia). It seems therefore that Israel (Samaria) formed a defensive alliance with Damascus and

Phœnicia, but Judah was out of it. In the struggle for supremacy between Egypt and Assyria, the Palestinian tribes changed their allegiance according to the favourable terms from either of them. The consequence was their territories were often ravaged by contending armies. Tiglathpilsar again subdued Philistia in 734, Damascus in 733, and carried away the people of the house of Omri. Assyrian officers were placed in the land. Thus Judah aggrandized at the cost of Israel. But it was not for long. Unrest and agitation became manifest at the death of Sargon. At Sennacherib's approach, Ashdod, Ammon, Moab and Edom submitted. But Jerusalem held out. The southern allies of Egypt were defeated at Eltekeh. Hezekiah surrendered in 700. Petty states of Eshon, Ekron and Gaza who remained loyal were rewarded at the cost of Judah. But Assyria was rapidly declining after the domination of Syria for more than a couple of centuries. And Egypt was recovering from the blow of Ashur-bani-pal. Nineveh was destroyed by allied armies of Cimmerian (Manda) king Artaraxes of Ecbatana and Nabopolassar of Babylonia. Josiah wanted to fight for Assyria and Necho favoured the Egyptian allegiance. Josiah was slain at Megiddo, and Egypt again became the mistress of Palestine and Syria. The Judahs made Jehoahaz their chief, but he was banished three months later to Egypt by the Pharaoh who reinstated his brother Jehoiakin. Nabopolassar of Babylonia sent his son Nebuchadrezzar to Palestine who defeated the Egyptian forces at Carchemish in 605 B.C. Thus Babylonia in turn became dominant in Palestine. Jehoiakim was dependant on Egypt. Babylonian forces besieged Jerusalem. His son Jehoiachin surrendered with his mother and court, and they were taken to Babylon as prisoners with a number of artisans. In 557 B.C. Jehoiakim's brother Mattaniah (Zedekiah) was made the chief under an oath of allegiance which he broke in favour of Hophra, the new Pharaoh of Egypt. Egyptian help was of no avail against Babylonian onslaughts. Jerusalem was again stormed. Zedekiah fled, but he was captured and his sons were slain before his eyes and he himself was blinded and carried off to Babylon. Jerusalem was destroyed in 586 B.C. The walls were broken, the temple and palaces were burnt, the chief priest Seriah and nobles were put to death and many were carried off. Jeremiah had advocated submission to Babylonia for which he was stigmatized as a traitor and was imprisoned.

Achæmenian monarch **Cyrus** released the Jewish prisoners and exiles in Babylonia, and in 538 B.C. rebuilt the temples of Jerusalem (2 *Chron.* 36). Due to the generosity of Darius, Huggai and Zechariah completed in 576 the temple (*Ezra* 5.2). With the defeat of Darius in 331 B.C. by Alexander, splendid Persian empire fell into the hands of the Greeks, including Palestine. The Romans succeeded the Greeks.

In 66 B.C. Pompey captured Jerusalem, slew the priests at the altar and more than 12000 Jews perished. But the Jews again revolted. In 54 B.C. Crassus again plundered the temple, but he was defeated and slain next year by the Parthians. However in 51 B.C. Taricheæ was captured by Antipater and 30 000 Jews who had espoused the Parthian cause were sold as slaves. Herod, one of the sons of Antepater, was the perfect of Galilee, his brother Phasæl being the perfect of Jerusalem. In 40 B.C. Parthians with Antigonus invaded Syria. Herod captured Jerusalem with Roman aid. Herod strove to conciliate the Jews. He married the grandniece of Hyrcanus to secure the aid of Hasmoneans. He rebuilt the temple lavishly. He encouraged the Pharisees and conformed to Judaism. There was religious toleration as long as politics was eschewed. Herod divided his kingdom by Will before his death in 4 B.C. into tetrarchies to which he appointed his elder son Archelaus by his Samaritan wife Malthace as king, and his second son Antipas as tetrarch of Galilee and Peraea. Archelaus was about to start for Rome that he might be confirmed in his title by Augustus when an uprising took place in consequence of the execution by Herod, shortly before his death, of the Rabbis Judah and Mattathias who had attempted to remove the Roman eagle from the temple, regarding it as an emblem of idolatry. The uprising was ruthlessly suppressed. The Jews sent a deputation to Augustus to get rid of oppressive rule of Herod. But Augustus confirmed Herod's Will, though advised Archelaus to act as a policy with caution so as not to provoke unnecessarily the Jews. But he removed the high priest, and violated the rules of levirate marriage by remarrying his brother's widow who had children (*Deut* 25,5-10). His rule was so oppressive that a joint deputation of the Jews and Samaritans was sent to Augustus. Augustus removed the king and gave the power to Roman procurators. The first procurator Caponius took a census in 6-7. A.D. when Jesus was born according to Luke (2.1). Pontius Pilate under whom Jesus was crucified was procurator from 26-36 A.D. Pilate used temple funds for an aqueduct, for which there was a riot which he suppressed by the massacre of Galilean pilgrims in the act of sacrificing.

Abraham is an Amorite name. Abram is its Sumerian shortened form. In Babylonia among the Amorites Abam-rama was a common name. Abraham is contemporaneous with Amraphel and Tidal (*Gen.* 14). If Amraphel is the Babylonian Amorite king Hammurabi he lived about 2038 B. C. But it is known that Tidal was a founder of a Hittite (Khatti) kingdom between 1550-1450 B. C.. It is known that Mittani and Khatti invasion about 1600 B. C. expelled the Amorites, Aramæans, Canaanites from the middle Euphrates. It is said that 12 centuries elapsed from

the birth of Abraham to the building of Solomon's temple in 1014 B. C. (*Gen.* 21.5 ; *Exod.* 12.40). But a century was reckoned as a generation which was rather too high. Abraham's forefathers in Mesopotamia served other gods (*Josh.* 24.2). In Exodus it is said that Moses as a leader of the Jewish slaves and prisoners brought them across the sandy shore of the Red Sea. It is not impossible that a very high wind and a very low tide laid bare a wide stretch of sand, normally covered by water. When the Egyptian soldiers began to pursue the fugitives high tide covered the sands, and they and their chariots were trapped in water logged quicksands. But Egyptian chronicles do not mention any such incidents. In Tell-el-Amarna tablets it is mentioned that during the decline of the 18th dynasty, the wilderness nomadic tribe Khabiru (Hebrew) attacked Palestine, and possibly they were driven from the Red Sea shore on the Asiatic side. Pharaoh Merneptah, son of Rameses II of 19th dynasty mentions that he overthrew Israel in Palestine. The fourth year of Solomon is equated with the 480th year from the Exodus (*I. Kings* 6.1) which comes to about 1491 B. C. The laws promulgated by Moses were but clumsy local adaptations of Hittite, Amorite and Babylonian laws by a semi-nomadic agricultural settlement.

Religion :—**Baal** was the most popular of Asian gods. It was worshipped even in Egypt at the time of Rameses II. In Syria the worship of Bāal and his consort **Isthar** (Astarte : Astoreth) was attended with gross sensual orgies. Bāal is the phallic symbolism—the hairy membrum virile (2 *Kings* 1.8), to which it degenerated from being a war god—Sagittarius—the archer (*Gen.* 49. 23). At Ras Shamra (Ugarit) of 1300 B. C. a bronze Bāal helmeted in stone hurling thunderbolt has been found. Bāal was the supreme God of the Phœnicians, and they introduced it even in Carthage and they named their heroes after him as Hannibaal. The popularity of Baal Peor is attested in the Bible (*Nim* 25 ; *Aos* 9.10). If Bāal is the male principle, **Astarte** (Ishtar : Virgo) represents the female principle of nature per excellence. She was the goddess of love and fertility—the universal mother. She had her great temples at Sidon and Tyre. Philistines venerated her at Ascalon (1 *Sam* 31.10). Solomon built a grove for her at Jerusalem which lasted until the days of king Josiah (1. *Kings* 11.5 ; 11 *King* 23.13). Moabites made a compound goddess—**Astar-Chemosb** (*Isa* 15). Aramæans had the fish-goddess—**Atargatis** (*Derketo*) with sacred pools where fishes were kept and worshipped. Though she represented the Pisches, she became the Great Mother, consort of Hadad, the Syrian form of Tammuz (Auriga). Because Atargatis was a kind of Astarte in the fish form, known for fertility and aphrodisiac quality for its rich phosphoric contents, in her honour fish used to be taken as a sacred meal on Fridays. The Christians have borrowed

fish-eating custom on Fridays from them. **Teshub** (*Puranic Kesaba* : Hercules) was the Khatti (Hittite) war god. Teshub in conical cap and kilt with right hand raised to wield a scimitar or spear has been found all over Asia Minor. Human-faced winged bulls (Taurus and Aquila) have been found at the Sumerian site of Khafage. Other Khatti deities were **Arinna** (Sk. Aruna=the morning sun, but used in feminine in the sense of Ushā); **Indara**=Indra; **Arunash**=Varuna; **Agnish**=Agni; **Inar**=Nara (Nārāyana=divine man=superman, possibly of Alpine origin); **Kulash**=protector of *Kula* or clan. In the Hittite-Mitanni treaty tablet, Varuna, Mithra, Indra, Nasatya and Kesaba are invoked as witnesses. Golden Calf (Taurus) and brazen serpent (Serpens) were also popular deities among the Syrians and the Jews, possibly introduced by the Egyptians. Actually the Syrians worshipped the Babylonian and Egyptian gods, though the Babylonian deities were popular, being longer established. At Rhas Shamra (N. Syria) there is a representation of god **Iahve** of the Canaanites of 1200 B. C. who became later *Jahveh* (**Jehova**), the supreme god of the Israelites. *Iahve* is the Canaanite expression for Bāāl, meaning *Lord*. *Yaveh* is Bāāl (1 Chron. 12.5); Bāāl is the source of all gifts of nature (*Hos* 2 8; *Ezek* 16 10), being the god of fertility. In the Moabite stone of 850 B. C. it is inscribed as *Yhwh*. The Jewish **Sabbath** (rest day) is borrowed from Babylonian *Shabbatu* which fell on 7th, 14th, 21st and 28th days of the intercalary lunar month (*Elul*) which were regarded as evil days, when no work was to be done. Even the king shall eat no flesh, shall not change his dress, shall not offer sacrifice, shall not mount chariot or pronounce judgement; the priest shall not prophesy; even the physician shall not attend the sick. From the intercalary month which was thirteen, it was regarded unlucky. Thirteen was represented by Raven. **Christmas**, the nativity of Christ—was formed after the festival of Mithra which commenced at the winter solstice (21st Dec, Georgian calendar 25) and ended at vernal equinox (March 21) when the sun 20 0 years ago entered into Taurus for which a bull was killed in the festival (the *Easter*). As the day begins to grow longer after winter solstice—it is called the **Nativity of Mithra**—now called the **Nativity of Christ**—*Christmas*. Clement of Alexandria (200 A. D.) mentions that Jesus was born on Nov. 17-3 B. C. Others think, he says, it was in the 28th year of Augustus on 25th Pachon (an Egyptian month) that is May 20; or 25th Pharmuthi which is April 20. Before fifth century A. D. there was no Christmas festival. It was not then even definitely settled whether it should be fixed on Jan. 6, March 25 or Dec. 25. **Sutekh**=Sagittarius.

The Phoenicians (Gk. *Phoinikes*; Lat. *Peoni*=Carthaginians; Vedic *Pani*: according to Yāska (*Nirukta* 2.5.3), *Pani* became *Vanika*) were Alpines. They were driven to the Syrian coastal regions,

Southern Arabia, especially Yemen and Southern Iran (Fars) on the Persian Gulf by the pressure of the Mediterraneans. The Alpines were a democratic people. They domesticated animals. They discovered the value of agriculture. Alpines invented **Bronze**. Phœnicians were great traders and sea-faring men. It is possible that the Mediterraneans first learnt the use of Copper. For its copper mines, Cyprus was named after copper. The copper ores of Cyprus were in full use supplying the Hyksos of Egypt in 1587 B. C. by the Phœnicians who were their trading agents. Jabal al Magna is mentioned as a source of supply of copper in tablets of 2700 B. C. known then as the Mountain of Magan. Copper ores in Sinai were also used. But Phœnicians discovered the arts and the value of bronze—one part of tin fused with nine parts of copper. Bronze being hard and piercing was of greatest value at that time as it was harder and therefore superior to copper swords, daggers, arrowheads and lances. The Alpines in Europe conquered the Mediterraneans by the use of bronze weapons. The Phœnicians used to get tin in the Taurus Range. But the supply being inadequate, they used it to get in the Caucasus, sending their ships through the Bosphorus and the Black sea. They founded Gades or Cadiz in Spain about 1100 B. C. for getting the supply of Tin and trading with Tartess (Southern Spain). They also got it from Devon, Cornwall and they founded Malta (Melita), Marseilles; settled in Sicily, Crete, Sardinia, Corsica, Channel Islands which were called Cassiterides (Tin Islands) in Greek. The Phœnician purple dye was a famous rare and precious article, used for dyeing the robes of royalties and nobles. They were so expert mariners that the Greeks learnt the arts of navigation and sciences from them. They colonized **Carthage** and fought long sanguinary wars with Rome (Punic War). **Ezekiel** (597-572 B. C. : Ch. 27,38) says of **Tyre** : "Thou that dwellest at the entry of the sea which art the merchant of the people unto many isles. Thou O Tyre, has said, 'I am perfect in beauty.' By thy wisdom and thy understanding thou hast gotten the riches and has gotten gold and silver into thy treasures. By thy great wisdom and thy great traffic thou hast increased thy riches, and thine heart is lifted up because of thy riches. Thy borders are in the heart of the seas; thy builders have perfected thy beauty. They have made all thy ship board from fir trees of Senir; thy have taken cedars from Lebanon to make masts for thee; of the oaks of Bashan they have made thine oars; fine linen with bordered work from Egypt was thy sail that it might be to thee for an ensign; blue and purple from the isles of Elishah (Greek Isles) was thine awning. The inhabitants of Sidon and Arvad were thy rowers. All the ships of the sea with their mariners were in thee to occupy thy merchandise. Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead they

traded for thy wares. Javan (Ionian Greeks), Meseech (mountainous people of the Taurus) were thy traffickers ; they traded the persons of men and vessels of brass for thy merchandise. They of the house of Tagarmah (Armenia) traded for thy wares with horses, war-horses and mules. Many isles were the mart of thine hands : they brought thee in exchange horns, ivory and ebony”.

Baal was the war god of the Phœnicians. It was the god of thunder and fire who smites the land with pestilence, dries up springs and begets poisonous winds. Children were burnt as an offering to the deity. ‘Such as in the valley of Ben-Hinnom built high places of Baal to lead their sons and their daughters through the fire to Moloch. The Jews have built high places to Bāal to burn their children as a burnt offering to Bāal (*Jer.* 19. 5. 32. 35). Bulls were also sacrificed to Bāal. The Canaanitish **Moloch** was therefore not different from Bāal. **Moloch** (Carthaginian *Kronos*) had human figure with a bull’s head and outstretched arms. The image of metal was made hot by a fire kindled within it ; and the children laid in its arms rolled from thence into the fiery lap below. Bāal’s consort Astarte, the queen of heaven, was like the Phrygian Cybele. Sceptre and spindle in hand she wore rays and a mural crown on her head and girdle of Aphrodite. Her golden statue rode next to that of Bāal in a chariot drawn by lions ; a precious stone placed upon her head illuminated the temple at night.

Hammurabi’s (2067—2025 B.C.) code is the oldest that is known. The complete text found in Susa in 1902 is inscribed in 21 horizontal columns on the obverse beneath the basrelief of the king who stands in prayerful attitude before the seated Marduk who delivers to Hammurabi the laws of his kingdom. Moses lived about 1400 B.C. Old traditions were collected about 700 B.C. and put to writing about 200 B.C. In this tradition Moses like Hammurabi got the revelation of Decalogue from Yahveh on Mt Sinai. The laws and texts are very similar which clearly proves their borrowing. Though **Manu** (Egyptian Menes ; Manes of Lydia ; Phrygian Manis ; Cretan Minos ; Germanic Mannus) seems to be generic name for the progenitor of the Mediterranean race, Mānava Dharma Sāstra of which the metrical version of the Laws of Manu is of first century, is ascribed to eighth century B.C.

Hammurabi : *Introduction* : When **Anu** the supreme, king of the Anunnaki ; and Bāal, lord of heaven and earth who determines the fate of the Universe ; **Marduk** the eldest son of **Ea**, god of right ; when they made him great among the Egigi, and had pronounced the sublime name of Babylon, made it great upon earth, had established in it an eternal kingdom, the foundation of which are laid firm like heaven and earth ; at that time Anu and Bāal called me, Hammurabi, the great

king, who fears gods, to give Justice a status in the country, to destroy the wicked and bad, that the strong should not overcome the weak, that I might rise over the prejudices, like Shamash to illuminate the land and to further the welfare of humanity ; who proclaims Justice, leads the law, gave back to the city of Ashur her gracious patron god ; who caused to dwell the name of Istar in Nineveh, who prostrates himself before the great gods, the descendant of Sumulailu, the mighty son of Sin-Muballit, the king of Babylon who causes the light to radiate over the country of Sumir and Akkad, the king whom the four regions of the world obey, the favourite of the god. Marduk who has sent me to rule mankind, to impart judicial protection to the country, it was that I might establish right, justice and happiness among the people. At the command of *Shamash* (sun god) shall justice reign in the land, no destruction shall touch my statue. In Esagela that I love shall my name be remembered for ever, the oppressed man who has a cause for complaint shall come before my picture of the king of justice, shall read the inscription, shall apprehend my precious words, his heart shall become glad (and he shall say) Hammurabi is a lord who is like a father to his subjects. He has made the words of Marduk to be feared.

General Procedure : (1) If a man bring an accusation against a man and charge him with a (capital) crime, but cannot prove it, the accuser shall be put to death. (2) In event anyone prefers charges against another person and the one against whom the charge is brought leaps into a stream and is thereby drowned, the person who preferred the charge shall thereupon take possession of the property of the one so drowned. But if he be not drowned the person who made the charge shall be put to death and the persecuted shall take possession of the property of his accuser. (3) If a man has accused witnesses in a law suit of malice and has not proved what he said ; if the suit was one of life (and death) that man shall be put to death. (4) If he has given corn and money to the witnesses (as a bribe), he shall bear the penalty of the suit (compare *Exodus* 21. 1-3, 7-8). (5) If a judge has delivered a sentence, has made a decision and fixed it in writing, and if afterwards he has annulled his sentence (through bribery or persuasion), that judge for having altered his decision shall be brought to judgement ; for the penalty inflicted in his decision, 12 fold shall he pay and publicly shall they remove him from his judgement seat.

Personal Property : If a man has stolen property either from the temple or the city, that man shall be put to death ; and he who received stolen goods from his hands shall be also put to death. If a man has bought or received in deposit silver, gold or slave, either male or female, an ox, a sheep, an ass, or whatever it may be, from another person or a slave of another, without witnesses to transaction and contract, that

man shall be put to death as a thief. (1) If anyone has stolen an ox, a sheep, an ass, pig or a boat, if it belongs to the temple or to the palace he shall return it thirty fold; if it belongs to a noble he shall return it ten fold; if the thief has nothing with which to repay, he shall be put to death. (14) If anyone steals the minor son of a man he shall be put to death. (15) If anyone has abducted a male or female slave of the palace or of a noble he shall be put to death. (16) If anyone harbours in his house a runaway male or female slave and does not bring them at the the command of the court, he shall suffer the penalty of death. (17) Any one seeking to burglarize a house by breaking into it, he shall be put to death at breach and burried there. (22) If anyone has committed a robbery and is caught, he shall pay the death penalty. (23) In event anyone shall be robbed and the person committing robbery shall escape, the party so deprived of his property shall make claim under oath, enumerating the property of which he has been robbed, whereupon the municipality wherein said robbery was committed shall compensate him for the loss. (24) In the event of the abduction of any person, the municipality in which the abduction took place shall pay to his people *one mina* of silver. (25) If fire breaks out in the house of a man and someone who has gone thither to put it out appropriates any article belonging to the proprietor of the house, as a punishment thereof that man shall be thrown into a burning fire.

Real Estate : (42) Anyone entering into the possession of a field upon agreement and neglecting to raise grain upon that field shall be held accountable to the owner thereof for a quantity of grain commensurate with that grown in neighbouring fields. (53) In event anyone borrows money upon a field and fails to raise grain or sesame to repay his creditor, his indebtedness is not extinguished. (53) Anyone failing to keep his (irrigating) dam in repair and through his neglect a break occurs in the dam and his neighbours' lands are flooded by the overflow of the water therefrom, he shall compensate the owner of the damaged land for his loss of grain or other property. (55) If anyone opens his canal for the purpose of irrigation (in a negligent manner) and thereby floods the fields (of his neighbours) he shall be held to account to those neighbours and pay them grain, corresponding with their loss.

:Debts : (115) If anyone having a claim against another for grain or gold shall exercise judicial restraint on that person and that person dies a natural death undergoing imprisonment, the person occasioning the imprisonment shall not be accountable therefor (11) If however such imprisoned person dies in the home of the claimant from the effects of blows or harsh treatment inflicted upon him, there shall be trial of the claimants. (17) If anyone shall by reason of his indebtedness sell his wife, son or daughter for money or gives them in bondage,

their buyer or taskmaster can only exact labour from them for 3 years, and in the fourth year they shall be free (Exodus 21). (122) If anyone deposits with another gold, silver or other personal property he shall exhibit the article to be stored to a witness and thus record the contract.

Marriage and Divorce : (127) If anyone slanders a temple maid or the wife of another, and being unable to substantiate it, the slanderer shall be marked upon the brow. (128) If anyone takes to himself a wife without a formal contract (of marriage), that woman shall not be deemed to be his legal wife. (129) If anyone's wife is captured with another person in adultery, both of them are to be thrown into water unless the husband forgives his wife. (130) If anyone rapes the betrothed virgin bride of another, and the assault occurs in the house of her father and the assailant is captured, the assailant shall be put to death, and the woman shall be regarded as blameless (Exodus 22.16). (131) If a husband slanders or brings a charge of adultery against his wife, though she has not been discovered sleeping with another man, she is to make an oath of her innocence and return to the house. (133) In event the husband is taken a prisoner of war but there is provision for his wife, but she leaves her home and goes to another, she shall be taken before the court for having violated the sanctity of her home. (134) If anyone is taken a prisoner of war and there is no life sustenance in the house for his wife, and consequently if she goes to another house, she shall in that case be regarded as guiltless. (136) If anyone leaves his home, runs away, and thereupon his wife goes into another house ; if then he returns and wishes to take back his wife to himself, the wife of the fugitive shall not return to her former husband, because he has torn himself from the family and deserted her. (138) If a man divorces his wife because she has borne him no children, he shall give back to her the presents from him to her at wedding and also the dowry which she brought him from her father's house. (139) In event a man marries a woman without presenting her marriage portion, and subsequently there is a declared legal separation, he shall give her one mina of silver. (141) In event a man's legal wife is judicially separated from him after she has been found guilty of extravagance and he desires to take another wife, the husband shall not be compelled to compensate her. In case the husband does not desire to divorce wife, guilty of extravagance, but simply desires to take another wife, the one guilty of extravagance may be compelled to remain in her husband's house as a servant. (14) In event the wife quarrels with her husband, but produces proofs sustaining her justification, and she is found to be blameless she shall (be permitted) to return to the home of her father and in addition there receive compensation from her husband. (145) If anyone takes a wife, and husband cohabits with wife's slave girl and she bears him children, and he desires to make her his side-wife,

he shall not be allowed to do so. (145) If anyone takes a wife, and she does not bear him any children and he intends to take a side wife (concubine), the side-wife cannot get the status of his wife. (148) If one marries a wife who becomes sick and is unable to discharge the duties of wife, and he then marries another wife, he shall not cast away the sick wife, but shall keep her in the house and support her so long she lives. (149) In event the wife does not desire to live in the house of her husband, he shall be compelled to return to her the dowry which she has brought from her father's house and she shall be permitted separation. (150) If man gives to his wife a field, a garden, house or other property and gives her written evidence of the conveyance and thereafter dies, the widow shall be permitted to bestow upon the son of her choice the estate given her by her husband and is not bound by law to give to her other sons any part thereof. (151) In event a widow marries a second time, and her husband, prior to the marriage, had an estate, the estate shall be exempt from attachment by the creditors of his wife. The wife's estate shall likewise be exempt from attachment by the creditors of the husband. (152) In event the husband and wife jointly contract an indebtedness subsequent to the marriage, they shall be jointly liable therefor. (154) If anyone has sexual connection with his daughter he is to be driven from the town. (153) If anyone betroths his son to a girl, and the father of the son is afterwards convicted of having sexual intercourse with her, the father is to be bound and thrown into a stream. (162) Anyone marrying a wife who bears him sons and then dies will not be compelled to return to his wife's father her dowry. The dowry upon her death shall belong to her sons. (171) Any widow who shall desire to enter into a marriage contract having ungrown children shall not be permitted to enter into the marriage relation without first gaining permission from the court. If she marries, the value of the estate of her former husband shall be determined by the court and then it shall be given into the custody of the widow and her second husband. The property shall be kept in good order, the children maintained and no disposition of the estate shall be made. Anyone purchasing such property shall forfeit the purchase price.

Offence against person : (195) Anyone assaulting his father shall suffer the loss of his hands (Exodus 21. 15). (196) Anyone destroying the eye of another shall suffer the loss of an eye as punishment thereof. (206) If anyone assaults another in a fight and gives him a wound, and on oath he declares he had no evil motive, he shall pay him the cost of his cure. (209) If anyone strikes a pregnant woman and thereby causes miscarriage, the assailant upon conviction shall pay 10 shekels of silver to the injured person.

Medical fee : If a physician performs an operation upon a patient and thereby cures him, or if he opens a tumor of the eye by an operation with a knife and the eye is saved thereby, he is to receive 10 shekels of money for his services. (218) If the surgeon makes a severe wound with the operating knife on a patient and the patient dies; or opens a tumor of the eye on anyone and the eye is lost, the surgeon shall have his hands chopped off. (250) If a bull when passing through the street gores a man and causes his death, there shall be no claim for damages against its owner. (251) If anyone's ox is dangerous and it has been brought to the notice of its owner and who has not tied it to a post or wrapped its horns, and the ox gores a man and causes his death, the owner shall pay $\frac{1}{2}$ mana of silver (Exodus 21. 28. 31). (281) If a slave says to his master, "you are not my master", and is proved guilty, his owner may cut off his ear.

The Song of Songs, ascribed to Solomon, is certainly later than 332 B.C. as it betrays contact with New Hebrew. They were popular wedding ballads, and they are sung in Syria in marriage festival for 7 days when the bride and bridegroom appear as queen and king. Their erotic passionate outbursts have been to a great extent attenuated in English translation of the Bible: "How pleasant is thy love, my sister, my bride. How much better is thy love than wine; thy lips, o my bride, drop honey as the honey comb. A garden shut up is my bride; a spring shut up, a fountain sealed (vagina barred by hymen or chastity rings; pudenda and its glandular secretions enclosed by the pubic hair: the Hebrews also swore by putting their hands on loins, translated for penis). Thy body is like a palm tree and thy breasts to clusters of grapes. I will climb up unto the palm tree; I will take hold of the clusters of the grapes (Song of Songs 4. 10, 12; 7. 7-8).

Armenian Proverbs : "Were I spring time breeze, a breeze in the time when song-birds pair, I would tenderly smooth and caress your hair. Were I a summer rose, I would bloom in sun's golden glow and die in my passion upon your bosom, the passion that only a lover knows. Were I a singing bird, I would fly with my joyous song and beat at your window like summer-rain till I knew that your heart was stirred. Were I a winged dream, I would steal in the night to your slumbering side, and the joys of hope in your bosom I would hide". Begin with small things that you may achieve great. In dreams the hungry see bread and the thirsty water. Ere the fat become lean, the lean are already dead. Observe the mother ere you take the daughter. He who has money has no sense; he who has sense, no money. He who begs is shameless, but still more shameless is he who lends not to him. A shrewd enemy is better than a stupid friend. The dowry a woman brings unto the house is a bell; the clapper strikes in your face.

Egypt was called in ancient times *Kamit*—country of dark alluvial soil. The Assyrians called it *Musr* (Hebrew *Misrain*) which in modern Arabic has become *Masr*. The river Nile was called *Hapi*. Egypt is certainly a unique land. Here dry air and sandy soil have preserved wonderfully archeological remains and embalmed mummies, thus facilitating the reconstruction of racial and cultural history of Egypt for more than sixty centuries.

In prehistoric paleolithic times the Red Sea coast and Egypt was inhabited by Australoids. Australoids were then pushed to the coastal region by Negroids. Then Mongoloids came, and they were pushed to the marginal regions as Canary Islands, Abyssinian highlands and the extreme lower tip of the continent by the pressure of Palæ-Alpines. The crania of the Negrito of the Bushmans type have also been found. They were conquered by Mediterraneans of brunet complexion and light skeleton and medium height. The Mediterraneans spread over the coastal region of the Mediterranean basin. The Mediterraneans were pushed to southern Egypt by the Caspians who came from the direction of Lybia. During the upper paleolithic (25000-10000 B. C.), Cro-Magnon (a Caspian race) lived in caverns of France and Spain where the walls and ceilings are covered with polychronic paintings or with incised bas-reliefs of animals of the chase, and their skulls have been found. Similar paintings and incised bas-reliefs have been also found in many Saharan caves. The Berbers are of Caspian type. They are the tall and well-built Hamites of Egypt. If they did not know the use of bow and arrow, there are indications that they used arrow or at least barbed darts. In predynastic period the pupils, edges of the eyelid and the eyebrows used to be painted with green malachite paste. Possibly a fragment of malachite or cosmetic paste prepared from it fell accidentally into a charcoal fire and the resultant copper was made by the Mediterraneans into a very useful weapon of offence.

Green Osiris is *malachite*. His son **Red Horus** is the *red copper*. **Hathor**, representing the star-spangled sky in the form of a *cow*, was the goddess of the malachite mines of Mefkat (Malachite city) in Egypt and in Sinai. **Horus** was worshipped by these Mediterranean as *Mesniu*, the copper-smith. Horus of Behutet was the *lord of the forge city*—Edifu. The fertilizing Green Nile was supposed to have sprung from a heavenly *malachite pool* and therefore Osiris became the fertilizing principle of nature, specially the vegetation. With the forged penetrating copper lances the Mediterranean conquered the Caspians. And Menes (Mena) founded the first dynasty about 3200 B.C. ruling over the united upper and lower Egypt. Menes not only conquered the Lybian Caspians, but slew many of them and took not less than 120,000 prisoners, 400,000 oxen and 1,420,000 goats. But either as a spoil of victory or to reconcile

the conquered Caspians, he married Neithhotep, a princess of the royal house of Sais. The mother goddess of the Caspian was **Neith** who became identified with *Isis* (Ishtar: Virgo), the consort of Horus. It is said that Horus conquered Set, a corrupt form of the Caspian Sais. Menes extended his kingdom to the shores of the Mediterranean. The capital of the First Dynasty was in the beginning at Abydos which was later removed to Memphis. The First and Second Dynasties lasted for 420 years. Then they were overwhelmed by the Alpines who came through the Nubean side.

The Alpines were pushed to the marginal lands—Armenia, Asia Minor, Phœnicia, Southern Arabia by the incursions of the Semites. From Yemen they came over to Eritrea and Nubia, known later as Kush or Kash from Kassite invasion and settlement. The Alpines were armed with bronze lances and swords. The Alpine chief Khasekhem not only dispossessed the successors of Menes, but in his statue (found at Hierakonpolis, now in Ashmolean Museum), it is inscribed that he took 47,209 captives, and on its base there is an incised relief of variously contorted figures of the slain. Possibly the twisted bodies of the wounded were shown to strike terror and reveal the prowess of the victor. His son **Zoser** was a great conqueror and builder. The most ancient Egyptian Pyramid—the Step Pyramid at Sakkarah—was built by Zoser. Zoser's minister *Yemhatpe* (*Imhotep*) was an architect and physician, and in later times deified as a god of knowledge, particularly medical science—the Egyptian Asklepios. In the funerary temple of Zoser at Sakkarah his life-size statue has been found in the recess. Zoser's son was **Tosorthros** during whose reign the first stone house was built. **Sneferu** was an energetic ruler. His name became legendary in later generations for his great achievements. When Egyptians were threatened with dispossession of Sinai copper mines, he asserted his right with such a vigorous successful campaign that for generations he was regarded as the protecting deity of the mines. The cedars of Lebanon were brought to Egypt for ship building and Egyptian big ships traded with Crete and Syrian coast. He built two pyramids one of which is at Medum where a bronze *rod of Medum* has been found. His son **Huni** was the last of the Third Dynasty.

Khufu was the first tyrannical king of the Fourth Dynasty. He was a high court official of Huni. Through the intrigues of one of Huni's wives he usurped the throne of his master and made her his chief queen. Khufu has immortalized himself as the builder of the Great Pyramid at Gizeh. Each side of the square base of the Pyramid originally measured 768 ft; but the removal of outer marble facing so subtly jointed that one would have thought it was one slab from top to bottom, has reduced it by 18 feet; on which was inscribed the value of herbs, particularly

onions that were spent on the labourers during the work which cost about 1,600 talents. The height is now about 450 feet. It is composed of about 20,003,000 blocks of limestone averaging about $2\frac{1}{2}$ tons each, which have been cut, dressed and fitted with such amazing skill and accuracy that it is difficult to find out the seams. It is said that about 100,000 workers were needed for 20 years to complete it. There are several chambers in the interior, the largest being the one about 19 feet high, $34\frac{1}{4}$ feet in length and 17 feet in breadth where his mummy was laid down in a granite sarcophagus. It was called Khut (the horizon) as an observatory platform on the top, 6 feet square, being situated exactly on 30° longitude east and 32° latitude.

Khufu was succeeded by his son—**Khafra**. Khafra built Second Great Pyramid which was not only 30 ft lower, but workship was much inferior than that of his father. Seven statues of Khafra have been discovered which represented his *Ka* (the double or soul) of which the diorite statue in the Cairo Museum is of fine workmanship. The body is vigorous and muscular. Face is typically Alpine, intelligent and energetic. Khafra's son Menkan built *supreme* (Her) Pyramid up to the elevation of 216 feet; up to one fourth of its height it was faced with syenite and the remainder upto the summit with limestone.

The Third, Fourth and Fifth Dynasties were Alpine, Sixth was Caspian. From seventh to tenth it was of mixed Alpine and Caspian, though Mediterranean factors were still dominant in the coastal region. The capital still remained at Memphis. But the Eleventh Dynasty removed it to Thebes, finding the deltaic region unsafe due to the incursions of the Khatti (Hittites). The Twelfth Daynasty was foreign—most probably Kassite or Mitanni Aryans. The Kassites were in Elam at the southern spur of the Zagros range. Their kingdom was *Kashi*, and *Kish* was its Capital. *Kashan* in Iran, *Kashgar*, Hindukush, *Kashmir*, *Khasa* and *Kasi* (Beneras) have been named after their settlements. **Khasas** of Dehradun are of distinctly Aryan features—tall, slim, fair-complexioned, with long head, fine nose, hazel eyes—though they practise fraternal polyandry with loose sexual morals. About 200 B.C. when the Khatti was overrunning Syria and challenging the Amorite power in Babylonia and was defeating the successors of Hammurabi, it was the intrusion of the Kassites that drove the Khatti from Babylonia. Kassites established their Babylonian Dynasty by 1780 B.C. and ruled it for 500 years. There is *Kasim* in Central Arabia. From there the Kassites might have reached Yemen where the peoples are predominantly Alpine brachycephals and leptorrhine dolichocephals, with a slight admixture of Australoids and Negroids. From there it was quite easy to cross the Red Sea to Punt (Eritrea). Galla, Somali, Beni-Amer aristocrats show dominant Aryan types. On the spur of the Nubean desert by the third cataract

(where there is still a town called Kosh) the Nile region was known in ancient Egypt as *Kush* or Kash. In ancient writings vowels were lacking. So Kush, Kash, Kish, were written in the same way. It may be more probable that Mitannis whose kingdom extended to Lebanon from the Euphrates reached Egypt, being pressed by the Khatti from the north. For not only the portrait head of Amenemphet III (2000 B. C.) is Aryan in features, the gods of the 12th dynasty were West Asian like those of the Khatti as Sebek (crocodile=Capricornus), Sutekh (Sagittarius), Lion (Leo), Fish(Pisces). Like the Hittite Shepherd kings, Amenemphet was called *The Shepherd of his people*. The Achæans—blond fair skinned giants (Aryans=Nordics) were also called *tamers of horses* and *shepherds of the people*. The Hittites (Khatti) were called *Shepherd Kings*.

After the occupation of the deltaic region, south of Memphis remained still unsubdued. But after the fall of the fortified town of Titui the whole of Egypt surrendered to Amenemphet. Still there was conspiracy against him even in his own palace. In his *Instructions* to his son *Userten*, the king says: "When night came I took an hour of ease. I stretched myself on my soft couch in my palace and sought repose, my spirit had nearly succumbed to sleep, when lo! they gathered themselves together in arms against me, and I became as weak as a serpent on the field. Then I arose to fight with my own hands and I found I had but to strike to conquer. If I attacked an armed foe, he fled before me, and I had no reverse of fortune. Never in my life have I given way either to grasshopper plague or in conspiracies set afoot in the palace, or when taking advantage of my youth, they banded together against me. I caused the mourner mourn no longer and his lamentation was no longer heard. Perpetual fighting was no more seen, whereas, before my coming, they fought together as bulls think not of the past, whilst the welfare of the wise and unwise was equally ignored. I had the land tilled as far as Abu (Elephantine). I have spread joy as far as Adhu (the Delta). I am the creator of three kinds of grains (in the stomach of pre-historic Egyptians the husks of barley, millet, root tubers of *Cyperus esculentus* and the fish-scales of *Tilapia Nilotica* have been found). I am the friend of Nopur (god of grains). In answer to my prayer the Nile has inundated the fields. All that I said was a fresh source of love. I have established the worship of lion (Leo), crocodile (Capricornus), and *Usert* (*Isis*=Astarte=Virgo). After reigning 19 years in his advanced years he made his son Usertsen co-regent with himself with all the titles and prerogatives of royalty: "I raised thee from a subject, I granted thee free uses of thy arms that thou mightest be feared on that account. As for me, I arrayed myself in the fine stuffs of my palaces so as to look like one of the flowers of my garden. I perfumed myself as freely as if the essences were drawn like water from the cisterns." Succession by male line was

an Aryan custom, while by female line was the custom of earlier dynasties. A Syrian traveller who visited the court of Amenemphet, on his return home, described it thus: "My exile into that country was arranged by gods, for Egypt is under the control of a master who is called a *benevolent lord*, and the terror of him extends to all the surrounding nations, as the power of the god Sukhet (abbreviated into Set) extends over the earth in the season of sickness. I told him my thoughts, and he replied, 'we grant thee immunity.' His son **Usertsen** (*Sensuert*) entered the palace for he manages his father's business. He is an incomparable lord. He had never his equal; he is a counsellor wise in his designs, benevolent in his decrees, who goes and comes at his will. He conquers foreign states and reports his conquests to his father who remains in the palace. He is a brave man who rules by sword; his courage is unequalled; when he sees barbarians he rushes forward and scatters the predatory hordes. He is the hurler of javelins who makes the hand of enemy feeble; those whom he strikes never more lift the lance. He is formidable in shattering skulls, and has never been overcome. He is a swift runner who kills the fugitive, and no one can overtake him. He is alert and ready. He is a lion who strikes with his claws, nor ever lets go from his grip; he is a heart girded in armour in the sight of hosts; he is a valiant man rushing forward at the sight of battle. He seizes his buckler, he bounds forward and kills without a second blow. Nobody can withstand his arrow. Before he bends his bow, the barbarians flee in front of him like hares. He has enlarged the frontiers of the south, while not coveting the region of the north." Sensuert tried to get the support of the masses at the cost of the feudal lords. But he used his influence in conciliating various religious cults without antagonizing any religious sect. He erected a great temple at Heliopolis where there is still an obelisk bearing his inscriptions and name. He repaired and extended the temples at Coptos, Abydos, Hierakonpolis and Karnak.

Two years before his death Sensuert appointed as regent his son who became second Amenemphet, and who after reigning for thirty years was assassinated in a palace revolution. Sensuert made Illahun his capital. Sensuert II married Neferti (Mitanni word for beautiful), and her son Sensuert III and grandson Amenemphet III inherited the throne in the patriarchal line. During his reign in Beniahassan tomb of his nome of Mah, Governor Khnumhotep, there is a bas-relief of 39 Amorite men, women and children—fair-skinned, tall, long-headed with blue eyes and thin lips—brought before him whom they presented a sort of greenish ointment—*maszmit*—and two boxes of perfumes. They are armed with bows, javelins, axes and clubs, dressed in good taste of fringed and patterned materials. One of them plays as he walks on a lyre like that of the Hellenes. In the Bible it is

mentioned that Abraham (an Amorite name) was forced to flee to Egypt as "the famine was grievous in the land (Canaan)", and after he returned, he purchased from Ephron the Hittite cave of Machpelah in which to bury his dead. It is known that the Khatti (Biblical Hittite) and Mitanni invasions not only displaced the Amorites from central Euphrates, but they also occupied Jerusalem. This caused displacement of many tribes and caused serious unrest. Not only Egyptian territories in Syria but even of lower Egypt were devastated by Hittite raids. **Senusert III** was compelled to defend his Syrian territory. A stele has been found at Gezer. It is inscribed at Abydos that in a battle the Asiatics were worsted, and Sebek-Khu, an Egyptian commander boasts of the gifts he received for his bravery in the field. But Senusert III found it necessary to erect two forts near the third cataract and garrison them strongly.

However the reign of **Amenemphet III** was peaceful, though at his time Crete was invaded by the Alpines, and Babylonia was conquered by the Kassites (Kāsya). Many Cretans fled to the Nile delta with which they had close commercial intercourse. Cretans were known in Egypt as *Kestieu*. **Amenemphet III** was a great builder. By the erection of a reclaiming wall for nearly thirty miles he created Lake Moeris, connecting it with the Nile by a broad canal. The **Lake Moeris** was 150 miles in circumference and it covered an area of about 750 miles. On this great reservoir he established a colony (Crocodyville) and a temple was built to goddess Hathor. And he built in the neighbourhood the **Great Labyrinth** with 13 covered courts and 3000 apartments, half of which was underground. The iconoclastic savage Arabs used it as a quarry for their mosque-building and military establishments. Strabo wrote about it even after 1700 years: "The Lake Moeris, by magnitude and depth, is able to sustain the superabundance of water which flows into it when the river rises, without overflowing the inhabited and cultivated parts of the country. When the river falls the lake distributes the excess of water through its canal, and both the lake and the canal contain a remainder which is used for irrigation. There are locks on both mouths of the canal, and the engineers use those to store up and distribute the water". It irrigated about 27000 acres between April and July when the Nile water was very low. Herodotus wrote: "Beyond the **Lake Moeris**, near the City of Crocodiles, they constructed a labyrinth which exceed, I can truly say, all that has been said about it; whoever will take the trouble to compare them will find all the works of Greece much inferior to this, both in regard to workmanship and expense. The temple of Ephesus and Samos may justly claim admiration, and the Pyramids may individually be compared to many of the magnificent structures of Greece, but even these are inferior

to the Labyrinth. It is composed of 12 courts all of which are covered ; their entrances are opposite to each other, six to the north and six to the south ; one wall encloses the whole ; the apartments are of two kinds ; there are 1500 above the surface of the ground, and as many beneath, in all 3000. Of the former I speak from my own knowledge ; of the later from the information I received. The Egyptians who had the care of the subterraneous apartments would not suffer me to see them, and the reason they allege was that in these were preserved the sacred crocodiles and the bodies of the kings who constructed the Labyrinth ; of these therefore I presume not to speak ; but the upper apartments I myself examined, and I pronounce them among the greater efforts of human industry and art. From spacious halls I passed through smaller apartments, and from them again to large and magnificent courts, almost without end. The ceilings and walls are all of marbles, the later richly adorned with finest sculptures ; around each court are pillars of the whitest and most polished marble ; at the point where the labyrinth terminates stands a pyramid 160 cubits high, having large figures of animals engraved on its outside, and the entrance to it is by a subterraneous path. Wonderful as this labyrinth is, the Lake Moeris near which it stands, is still more extraordinary : the circumference of this is 3600 stadia. This lake stretches itself from north to south, and in its deepest parts it is 200 cubits. It is entirely the produce of human industry, which indeed the work itself testified, for in its centre may be seen two pyramids each of which is 200 cubits above and as many beneath the water. The waters of the lake are not supplied by springs ; the ground which it occupies is of itself remarkably dry, but it communicates by a secret channel with the Nile ; for six months the lake empties itself into the Nile, and the remaining six the Nile supplies the lake. During six months in which the waters of the lake ebb, the fishery which is carried on furnishes the royal treasury with a talent of silver every day. There were two other canals with sluices at their mouths from the lake to the Nile which were alternately closed or opened as the Nile waters increased or decreased. The great Sphinx of Giza 189 feet long, the face resembling Amenemphet III on a crouching lion, a rock carved into this shape, was also a work of the age. Lion (Leo) was the emblem of power of Khattis (Hittite), Mitannis and Kassite, though originally the Mitannis had *boar* as their totem. The sphinx of Tanis also presents a portrait of Amenemphet III, and Amal Sphinx that of his son Amenemphet IV. **Sensuert I** about 2100 B. C. founded the hundred-gated Thebes whose glory was the magnificent temple of Amen-Ra, now the ruins of Karnak.

Thirteenth Dynasty begins with **Sebek-hotep I.** **Sebek** (crocodile) was the clannish deity of the 12th dynasty. So it seems

that Sebek-hotep ascended the throne due to a palace revolution, for his name is also linked with the last queen—Sebek Neferti. Sebekhotep I is inscribed in the first year of his reign in a measurement of the height of the Nile at Kummeh. His son Hathorotep had a short reign and was dethroned by his paternal uncle Neferkhar-Sebekhotep. He was an energetic ruler. He checked Hittite incursion in the Syrian border and Negro uprising in Nubea. On the island of Argo, near the third cataract, he erected 2 granite statues over 20 feet in height which stood in front of a large temple. But a Nabean Negro—Neshi—asserted his independence which is testified by his colossal statue of black granite. In the north due to Khatti raids and encouragement, feudal chiefs and army commanders began to assert their local independence. One insurgent in the north is known as Mermenfatiu, who styled himself as 'commander of soldiers'. The sixth king of the line was Mermesha (General) which indicates that as an army officer he usurped the throne. Two colossal statues of him have been found at Tanis. The tenth king is Neferhotep who got the throne by marrying a princess of the ruling family; his name is found inscribed in the temple of first cataract, Karnak and Abydos. The short reign and palace revolution indicate that due to the impact of the Khatti, Egyptian empire was first disintegrating. Fourteenth Dynasty is the record of rapid deterioration, of the rules of petty feudal chiefs and treacherous army commanders as protectorates under the Khattis. Khatti was called Mentu which means barbarians. But the Egyptian historian Manetho calls them *Shepherd Kings* which in Egyptian language is *Hyksos*. The Hyksos erected a fort called Avaris and there they kept a garrison of 240,000 men. Salatis their king held military reviews to overawe the people. Hyksos did not want to identify themselves with the Egyptians like the Mitannis of 12th dynasty. To the Khatti Egypt was simply a valuable possession for military and commercial exploitation. It was a source of power, influence and revenue. With iron rule they imposed their gods and manners on the conquered people. They were haughty and arrogant. But very well disciplined. They introduced horses and chariots. They suppressed ruthlessly all disorders and anarchy. They fostered trade and commerce, for which they brought Phœnicians, Hebrews and other Asiatics. There was no doubt prosperity But the government of petty tyrannical chiefs who with the support of foreign suzerain power, oppressed the people, ridiculed national sentiments and feelings, was very unpopular. And no wonder when the Hysko power was finally overthrown, all its monuments were destroyed and its inscriptions effaced beyond recognition. Ian was a Hykso Governor-General (*ank adebu* = embracer of country) whose name has been found at Knossos (Crete

and Bagdad. Many Jews came to Egypt with the Hykso conquerors, and their Exodus took place in the beginning of the Eighteenth Dynasty. When finally the Hyksos were expelled from Egypt, Manetho the Egyptian historian says: "There was a king of ours whose name was Timaus (Amenemphet IV of 12th or 13th dynasty). Under him it came to pass, there came, after a surprising manner, barbarians of eastern parts, who had boldness enough to make an expedition into our country, and with ease (due to fleet cavalry and war chariots) subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt our cities and demolished our temples and treated all the inhabitants in a most barbarous manner. At length they made one of themselves king whose name was Salatis; he also lived at Memphis and made both the upper and lower regions pay tributes, and left garrisons in places that were most proper for them. He selected Avaris on the Bubastic channel; this he rebuilt and made very strong by walls and by a most numerous garrison of 240,000 armed men to keep it. Thither Salatis came by summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men and thereby to terrify foreigners. When this man had reigned 13 years after him reigned another whose name was Beon for 44 years; and after him reigned another, called Apachnas, for 36 years 7 months; after him Apophis reigned 61 years, and then Ianias for 50 years 2 months. And these six were the first rulers among them who were all along making war with the Egyptians and were very desirous gradually to destroy them to the very roots. This oppressive nation was called Hyksos, signifying *Shepherd Kings*. These people and their descendants kept possession of Egypt for 511 years. After this, the kings of Theban Dynasty (tributary chiefs belonging to the 12th dynasty of Mitanni origin) and of other parts of Egypt made an insurrection against the Shepherds, and a terrible and a long war was made between them. Under a king whose name was Sekeunara the Shepherds were subdued and were indeed driven out of other parts of Egypt." The mummy of the Theban tributary king Sekeneura has been found at Der-el-Bahari, now in Cairo Museum. Evidently he died on the battlefield fighting for his country's independence. His cheekbone and teeth have been laid bare by a stroke of a battle axe. Another battle-axe crashed through the left side of the patriot's skull. But he did not die in vain. He turned the tide of battle. Sekeneura was tall, slim, and fair-complexioned of Aryan type. His queen was Ah-hotep, a princess of the family. They had three sons. All of them fought like their father for their country's freedom. But the youngest of them Ahmes I as a survivor of his elder brothers, aged about 25, succeeded to be the first Pharaoh of the Eighteenth Dynasty. He

married Nefertari, his sister or half-sister, who might previously have been his brother's wife. And her own royal rights joined to his own made Ahmes a rightful Pharaoh. He was helped in the battle of Avaris by Admiral Ahmas, son of Abana which compelled the Hyksos to surrender the fort. But the adherents of the Hyksos in Nubea gave troubles; they however were soon subdued. Ahmes had six or seven children by Nefertari as mother. Her son Sapair died when quite young. The second son Se-Amen did not reach maturity. So Amenhotep became the king, and as he was still in his minority, Nefertari exercised the administrative powers on behalf of her son. Amenhotep I was not very adventurous. But Admiral Ahmas, son of Abana, now in his fifties, records in his El-Kab tomb: "It fell to me to carry king Amenhotep on his voyage to Cush (third cataract of the Nile: Purānic *Kusa-dvīpa* from Cassites) to extend the frontiers of Egypt. His majesty smote these Anu Khenti (Nubeans)" Amenhotep I married his own sister Aah-hotep II, and among their children was a princess Aahmes. Amenhotep I also had by a concubine Sensenb a son Thothmes who was married to his elder half-sister Aahmes. Though Aahmes from her royal descent had better claim on her ancestral throne than her husband and step-brother, yet she surrendered her rights for a while. Thothmes I went to Kush and Nubea to suppress a rebellion. But Syria was threatened by the combined army of the Khatti and Babylonian Kassites. The battle of Naharain was a decisive victory of Egyptian arms, and allied armies were scattered, and many were made captives. The children of royal princess Aahmes, who was the wife Thothmes I were two sons and two daughters, but all died young except princess Hatshepsut. Another wife was the mother of Thothmes II, while Thothmes III was the son by a concubine.

Thothmes III secured his succession by marrying Hatshepsut and Thothmes I was forced to retirement as a temple priest. But the royal princess soon thrust aside her step-brother husband and ruled in her own right. But when Thothmes I died, Thothmes II and III combined, and Thothmes II seized the throne. But he died within 2 years, and Hatshepsut again became the Pharaoh, attired in male dress. She had great administrative powers and she ruled for 18 years with firmness, fostering progress and prosperity of her country. She sent an expedition of eight ships to the land of Punt (Eritrea), as it was during the Eleventh Dynasty, to obtain myrrh trees, incense and sacred animals. To celebrate her jubilee she had erected two magnificent obelisks, nearly a hundred feet high, in front of the Karnak temple in which Thothmes II was a priest. One is still there to the admiration of all.

Thothmes III made a conspiracy against Hatshepsut, and she and her daughter Senmut whom she made her successor were murdered.

And Thothmes III became the king with the aid of priests. Taking advantage of the Egyptian civil war, the Khatti occupied entire Syria and began to advance farther. But Thothmes III was a man of resolution and of great organizing capacity. He in alliance with Mitanni captured Gazi from the Khattis with well-organized army led by an able commander. He so rapidly advanced through Syria that his name *Men-Kheperra* Thothmes was so much dreaded that not only *Kheperra* became known in Syria as Pharaoh, but the Khattis did not make a stand at Megiddo, and leaving to the victors 2132 horses, 994 chariots, 140 prisoners and 83 killed, they retired within the fort. But the fortress, being besieged, capitulated in a few days. Soon Syria and southern Phœnicia acknowledged Egyptian suzerainty. Next year Thothmes proceeded to Naharain, the territory between the Orontes and Euphrates, plundered Khatti palaces, and the conqueror got a large booty of silver and gold. The land was given to Mitanni. In the following year the Khatti towns of Kadesh, Senyra, Aradus and Arathu fell, and the sons of Khatti chiefs were sent to Egypt as hostages. And Thothmes celebrated his victory by putting up two steles near Carchemish. But though Khatti king took an oath of allegiance, he revolted, and a deadly struggle took place, but the city had to surrender. Thothmes had to return to Egypt to quell a rebellion in Nubæa. He died in 1447 and was interred in the *Valley of Kings Tombs*. But from his name *Kheperra*, Egyptian kings began to be known as **Pharaoh**.

Thothmes III was succeeded by his son Amenhotep II. Again the Khatti of Syria revolted. **Amenhotep II** took Ni without any serious trouble. The populace welcomed the Pharaoh. But it took a long time to capture Akerith. Amenhotep II captured seven insurgent chiefs, and six of them were solemnly sacrificed to Amen, their hands and heads being exposed on the walls of the temple of Karnak, and the 7th was sacrificed at Napata as an example to the rebellious Ethiopian princes. Amenhotep II was displaced on the throne by **Thothmes IV**, an obliging favourite of the priests. Thothmes IV was married to the daughter of Harri king *Artatama* (*Ritatama* = most pious man), son of Samshatar. She was the mother of Amenhotep III, and grandmother of Akhenaton. Thothmes IV died when he was but 30, after a reign of only 7 years.

He was succeeded by his son Amenhotep III (1411--1375 B. C.). **Amenhotep III** married **Tiy**, a fair-haired rosy-cheeked, blue-eyed (Aryan) beauty, daughter of Yua who had settled in Egypt. He had another political marriage with *Gilukhipa*, sister of **Tushratta** (*Dasaratha*), great grand daughter of Samshatar of Mitanni. She brought with her 300 ladies as attendants. But Tiy was king's favourite, and she gave birth to a famous son **Amenhotep IV**, but who changed his name later to **Akhenaton**. Egypt now was in her full

grandeur. Egyptian domination extended up to the Euphrates on the north and on the south by the land of Gallas (Ethiopia). Egypt had close offensive and defensive alliance with Mitanni. Amenhotep III was bound by friendly treaty with the Kassite power of Babylonia as the correspondence in Tell-el-Amarna, which however was in Babylonian language, shows. Egypt now was a land of luxury and comforts. Tiy's reception room was 130 feet long and 40 feet wide, supported by lotus-bud pillars against sky blue ceiling. The king and the queen used to drive in chariots of silver and gold, attired in polychrome garments. Court functions were attended with splendour, brilliance and magnificence. When Amenhotep IV was but 14, he was married by his fond parents to pretty Nefertiti—a daughter of the ally Mitanni king Tushratta. But Amenhotep III became bed-ridden for a long time. To cure this malady, Tushratta on two occasions sent to his brother-in-law the image of goddess Ishtar which his great grand father Samshtar brought with him as his booty when he had captured and sacked Assyrian capital Ashur. There are two colossal statues of Amenhotep III about 70 feet high on the western plain of Thebes, erected by his favourite architect Amenhotep, son of Hapi.

Amenhotep IV was a religious reformer and idealist. With close admixture of Mitanni blood, political, social and cultural alliance, there was a ferment for religious reforms in court circles. Already Thothmes IV had discarded the great Sphinx and restored the cult of Horemkhu (the sun in two horizons). Amenhotep III brought to Thebes the religion of Aton, the solar disk, and in the tenth year of his reign inaugurated a festival at Karnak in honor of the new religion. Amenhotep IV erected a temple to Aton at Thebes in close proximity to that of Amon. He dismissed the Aton priests from his court. This antagonized the vested interests of the priests of the ancient cult. Amenhotep IV changed his name to Akhen-Aton (the spirit of Aton). And he was compelled to change his capital from Thebes to *Tell-el-Amarna*, 300 miles further north, where a beautiful garden city was built with splendid buildings in simple austere style in the centre of which there was the magnificent temple of Aton, the one and only god. There was no statue of Aton. No sacrifice was made to the altar which was daily strewn with beautiful flowers and perfumed with their ethereal fragrance. Aton was represented by a solar disk. But Aton was no material sun. It was the first principle of the universe from which every thing emanated, from which all things came, and from which ever issue forth the life-giving and life-sustaining influence, symbolized by rays, ending in hands that support and nourish human beings. This was a grand monotheistic conception, evolved from the pantheism expressed even in the Theban

Book of the Dead: "O Thou art in thine egg who shinest from thy Aton. O thou beautiful being, thou dost renew thyself and make thyself immortal under the form of Aton (Upanishadic *Atman*). Hail Aton, thou lord of beams of light; thou shinest and all creatures live". Akhenaton used to chant with the abandon of his soul: "Thou hast made me wise in thy designs and by thy might (compare the *Gita*). The universe is in thy hand". Akhenaton believed in universal brotherhood and peace. He abhorred blood-shed. That inspiring ideal was too advanced for that age.

Taking advantage of the pacifist tendency of the Egyptian monarch Aken-Aton, the Khatti (Hittite) king Shubbiliuma (*Sipa*, a name of Tammuz, the shepherd of the heaven = Siva-vilepana = ointment of Siva) crossed the Euphrates and reconquered the provinces which he was forced to surrender to **Artatama** king of Harri and **Tushratha**, king of Mitanni (*Mitra + arni* = allied forces), due to the military victory of the Egyptian army. This caused civil war in Mitanni. Mattiuaza (Mati-oja = spirited mind) son of Tushratha with the aid of some nobles and palace guards killed Tushratha (Dasaratha). Tushratha's relative and ally Artatama intervened and made his son **Shutarna** (*Suta arna* = son of the tumult of battle Rv. V. 04), the combined king a Harri and Mitanni. Assyria taking advantage of this chaotic state pounced upon Mitanni and Harri. Mitanni palace was sacked, plundered and reduced into a dust heap, and the treasures which Tushratha's grandfather had brought from plundering Ashur were taken back by Assyrian victors with many nobles as captives. Shutarna acknowledged the suzerainty of Assyria. Mattiuaza appealed to Khatti king for help. At this Shutarna wanted to kill him. But Mattiuaza escaped and came to the Khatti court. Shubbiliuma gave his daughter in marriage to Mattiuaza on condition that she would be the only queen, and her sons and their descendants would be the successors to be throne; and reinstated him on the united throne of Harri and Mitanni. Harri king Akit Teshub (*Achchuta Kesaba*) fled with 200 chariots and followers, but Karaduneash (Media) king robbed them of these chariots and their other belongings. The treaty Tablet between Khatti king Shubbiliuma and Mitanni Mattiuaza, found in Boghaskieui, was signed in 1380 B.C.

Akhenaton had seven daughters by his pretty Mitanni queen Nefertiti, but no son. Akhenaton died young, and he was succeeded by his foster-brother Ai, and husband of his eldest daughter Tai. Ai tried to reconcile both the religions of his ancestors and his father-in-law. He was an adherent of Aton, but he also patronized Amon-worshippers. However he did not reign long. He was succeeded by his brothers-in-law Tutankhamon, Semenkhara, Haremheb, Tutankhamon was married to Akhenaton's second daughter Ankhsenamun. Tutankhamon

reversed his father-in-law's policy. He abandoned Tell-el-Amarna, made Thebes his capital, reinstated Amon-worshippers at his chief supporters and ministers. It caused civil war. But Horemheb, a famous general, whose tomb has been discovered at Saqqarah, re-established peace, by restoring religious freedom.

Nineteenth Dynasty began with **Rameses I**. Rameses I was the son-in-law of Horemheb and was a military commander of both his father-in-law as well as his predecessor Ai. The Khattis not only overran Syria, but they also established their colonies at Tannis in the delta. Rameses's son **Seti** was made a co-regent within two years of his reign. And Seti was a worshiper of Set or Seti which was depicted in the basrelief of Rameses II time, wearing a conical hat (like that of Teshub) from which is suspended a pigtail and piercing the head of a wringing serpent with a spear thrust like that of the Hittites (In Hindu mythology Krishna killed Kālai Nāg : It represents that Hercules becomes prominent over Draco, or serpent ; it may be also Serpentarius : Ophiochus = Hindu *Siva*). Rameses I made a treaty of alliance with the Khatti king Sapalul (Shubbiliuma) which indicates that Seti I might have been a son of a Khatti princess, and Rameses I became the Pharaoh with the Khatti support. Seti was tall and slim with curved Hittite nose and fine oval face, bearing with intelligence and energy. Seti had friction with Khatti king Shubbiliuma, and Egyptian army overran Palestine, had engagements with the Khatti in the Orontes valley and captured some Amorite towns, and even made demonstration before Kadesh. But he was compelled to conclude an alliance with Marosar, son of Shubbiliuma. Egyptian domination did not extend beyond the Orontes. Southern Syria and Phoenicia paid tributes to Egypt, while the rest belonged to Khatti power. Seti during his father's life time was married to Tui, daughter of Horemheb and granddaughter of Amenhotep III. Her son Rameses II being of direct royal descent was made a co-regent with his father when quite a little boy. Though Rameses II was not as handsome as Seti I, but like him he had also pronounced Hittite features, especially the curved nose. Giving the reigns of the government in the hands of his son, Rameses II lived in retirement in his palace until his death which took place in 1292 B. C. In the temple of Abydos Seti is seated on a throne holding a club in one hand, sceptre in the other by the side of Isis to whom Rameses is addressing respects.

Sea-faring *Shardana* (Aryans whose settlement in mid-Mediterranean island is known after them as *Sardinia*), and Tyrseni (Tiryns) settled in the Libyan coast. Rameses II defeated them. But in Anatolia there was quite a racial movement which disturbed Syria. Phrygians crossed the Bosphorus and occupied North-western portions of Asia Minor.

Khatti king Mauthanar, son of Marosar, was assassinated. He was succeeded by his brother Khetasar (Khattusil II) who made an alliance with the Phrygians, Ilions, Pidasar (Pisidians), Muski (Moschoi) and Dardanians (Dardanelles after them), and attacked Egyptian outposts in Syria. The Trojan bands even encamped in the valley of the Orontes. And there the opposing armies had a fierce engagement. Victory wavered from side to side. Garbutusa, the general of Khatti infantry and chariots, the chief of the eunuchs, and Khalupsaru, the writer of the annals of the sovereign for posterity, perished on the battle-field. Many corps of the Khatti army cast themselves with the Orontes to try to swim to the other bank, which was however reached by Mazraiman, the brother of the Khatti king. Next day both armies sued for peace and in 1271 B. C. peace treaty was concluded, engraved in Khatti language on a sheet of silver. The articles of treaty were similar as those drawn between the kings of Kheta and Rameses I and Seti I. "If an enemy march with the countries under the sway of the great king of Egypt and if he send to the king of the Kheta saying: Come, take arms against them, the great king of Kheta will destroy his enemies. And if the great king of Kheta does not wish to come himself he will send the archers and chariots of the country of the Kheta to the great king of Egypt to destroy his enemies'. And an analogous clause and articles were provided to guarantee the support of Egyptian arms to the Kheta king. Equality and reciprocity of trade relations and settlement, extraction of criminals and political refugees are some other provisions, quite modern in their diplomatic expressions. Not very long after Khattusil II visited Egypt to attend the celebration of the marriage of his daughter to Rameses II. On this occasion Khattusil II is represented on a stele with his daughter and son-in-law with the inscription, "The people of Kamit (Egypt) were henceforth of one heart with those of Kheta (*Khatti*)".

In 1230 B.C. Rameses asked his father-in-law Khattusil for some *Iron daggers*, and he could only send one, promising however to send more when they were made. *Rameses II* was vain-glorious. He covered Egypt with his monuments of boastful inscriptions. In this he did not hesitate even to appropriate the monuments of his predecessors, some of which he even demolished to obtain his building materials. He made the great rock temple which he dedicated to Amon and himself. Beside it there is a temple to Hathor and his favourite queen Nefertari, "whom he loves," as the inscription shows. At Thebes he erected a large and magnificent temple of victory to Amen Ra, known as Ramesseum, on the walls of which there is the battle scene of Kadesh in which Rameses II is depicted as a giant bending his bow as he drives in his chariot and the Khattis are fleeing before him and plunging into the Orontes. The sculptured surface of the front of the temple of

Abydos shows the portraits and names, now only partially preserved, of his 119 children (59 sons and 60 daughters), Isinfer, mother of Khamins, queens Nefertari, Merimit, the daughter of the king of Kheta and a large number of his lesser wives.

Rameses II was succeeded by his son Seti Meneptah in 1243 B. C. who was well advanced in years. And a formidable task awaited him. Lybian Caspians had their king Marajui, son of Did. Due to Egyptian Khatti treaty of alliance, the Greek and Cretan pirates did not find safe refuge on the Phœnician side. So they settled in Lybia, and enlisted their services with the Lybian king Marajui. The Lybian invaders penetrated as far as Heliopolis in the third year of the Pharaoh's reign. They included *Akhaivasha* (Achæans), *Shardana* (Sardinians), Lycians, Shakalish (who gave the name to Sicily) and Turisha (Tirsens). The Khatti king observed his treaty obligations. So the Egyptian Army withdrew from Syria, and with the mercenary foreign soldiers which included Shardonans (Sardanians) and *Dinauna* (*Danaoi* of Homer), Meneptah inflicted a severe defeat on the invaders; but he died 1215 B.C. He was succeeded by his son Seti II. Seti II lost his throne to the mixed Khatti Setnekht who claimed to be a descendant of Rameses II. The Phrygians and Dardani and other Trojan tribes were pushing the Khattis from northern Asia Minor. Boghaskieu is no more their capital which is removed to Carchemish. Setnekht was succeeded by his son Rameses III, the last of the great Pharaohs. In the eighth year of his reign between 1200—1190 B.C. there was a confederation of Akhaivash (Achæans), *Danauna*, *Dardini*, Tyrians, Lycians, Muski (Moschoi), Pulishta (Pelasgi) and they in their wheeled carts overran Asia Minor and Syria. The ancient Hittite (Khatti) empire vanished. They attacked Egypt by land and sea. A land force moved down the coast of Palestine with their wives and children, goods and chattel in wheeled carts to co-operate with their fleet. The naval engagement took place not far from the delta. It is depicted in a low relief on the north wall of Amon-Ra temple at Medinet Habu. The Egyptian armada was crowded with formidable archers whose missiles drove away the sea-raiders. Rameses III then marched his army through Palestine and got a victory over the allied army of the Trojan hordes. Pulishta (Pelasgi : Philistine) however settled along the southern coast between Jaffa and Egypt, and from whom the land is known as Palestine. Shardonans occupied the island Sardinia. Tyrians took the land at the mouth of the Tiber.

Trojan War was waged between 1194—1184 B.C. Homer's Troy (Hissarlik), known also as *Ilium*, was a Phrygian town. Priam ruled there as the Phrygian king, and he had two sons, Hector the crown prince, and Paris. Menelaus secured the Achæan throne of Sparta by marrying the Achæan rightful heiress fair Helen in whose right Menelaus

got authority over Sparta and the Achæans. During an absence of Menelaus oversea, possibly to command the sea raids on Egypt, Paris carried off Helen and thus became through her possession the claimant on the Spartan throne. On his return home Menelaus gathered the whole of the Achæan force and the allies, set sail in a fleet of sixty ships and besieged Troy. And after ten years' war the Phrygian city Troy was destroyed, and Helen was rescued. This war of succession between the Achæans and Phrygians is the subject of Homer's epic poem of *Iliad*. But it was hard-won victory. Both the Achæans and Phrygians were scattered over the seas in Sicily, the Tiber and the Adriatic. It is the reminiscence of the foiled sea-raiders, reeling back before the fleet of Rameses III. But Rameses III had to pay a high price for his victory over the Trojan hordes. His empire was fast disintegrating. Egyptians began to lose control over Syria and Lybian borders. Rameses III was succeeded by his son Rameses IV, who after a reign of four years was followed by a distant relative Rameses V. But Rameses VI, VII, VIII, sons of Rameses III, occupied the throne in quick successions which indicates that Egypt was covered by civil war and revolution. This lack of discipline is a sure indication of moral and material degeneration.

Her-Hor, Theban high priest, became the king in 1100. But his son Piankhi and his grandson Painatem succeeded their father as high priest, exercising power over Theban region. Se-Amen, a Lybian, became the master of the deltaic region, having his capital at Tanis, where his name is engraved and upon an obelisk at Heliopolis. In the 16th year of his reign he extended his power over Thebes. Se-Amen's son Paseb-khanu gave the office of the chief priest of Thebes to one of his sons who assumed the name of Painatem II. The rule of the Tanites lasted about 120 years (1060-943 B.C.). Buiu-anau, a Lybian, came to Egypt as an army officer with Her-Hor (*Hari-Hara*). His fifth descendant Naromath became the army commander of Painatem. His son Sheshonk was a commander of Hor Pasebkhanu II whose throne he usurped, and to give the support to his dynasty Hor's daughter Ka Ra-maat was married to his son Uasarken.

Seshonk was the first king of the Lybian Twenty-second Dynasty which lasted about two centuries. He made Bubastis his capital, and made the cat-headed Bast (Sasti) his chief deity. Sheshonk gave political refuge to Israelite Jeroboam (1. Kings XI. 40). This gave him a pretext to protect the ten oppressed tribes. His mercenaries swept through Palestine and plundered Jerusalem (1. Kings 14.25). And the Golden Calf (Apis Bull = Taurus) and Lady of the Heaven (Hathor or Isis = Virgo) were worshiped by Jeroboams (Jeremiah 7.13). The successors of Sheshonk were but sadowy names—Uasarken I, Takeleth I, Uasarken II, Takeleth II, Sheshonk III, IV who reigned until about 735 B.C.

Piankhi of *Kussingar* (Kāsi Nagara) at the foot of the fourth cataract on the west bank of the Nile became the lord of *Kash*, *Kesh* or *Kush* (a settlement of the Kassites) and his dominion over Nubia, and became founder of Twenty-fifth Dynasty. Then he conquered upper Niles and got submission of nine Egyptian and Libyan princes (stele of Piankhi Meri-Amen). Piankhi was succeeded by Kash-ta who was married to Shepenapet, a daughter of Uasarken III of Bubastis. His son Shabak compelled the local dynasties to acknowledge his para-nouncy in 723 B.C. Shabak fought numerous battles for the possession of the lower Nile. Shabak was succeeded in 716 by his son Shabaktakh. But he lost his throne to Taharka who marrying Shabak's wife on behalf of her and Shabak's minor son Tanut-Amen usurped it. Taharka was only 20 years old. So he was ambitious and energetic. Syria, Palestine, Babylonia at that time were within Assyrian empire of Sargon II. Taharka in order to get support encouraged the Israelite insurgents to withhold tributes from Assyria (2 Kings 17.4). Sargon II defeated the weak Egyptian force, took chiefs Hoshea and Hanno of Gaza as prisoners and distributed 27,290 Israelites (ten lost tribes) between Mesopotamia and Median highlands. Hamath was flayed alive. Taharka (Biblical Tirhakah: *Isiah* 37.9) however encouraged the rebellion of Hezekiah, king of Judah, and Luli, king of Tyre. Assyrian monarch Sennacherib, son of Sargon II, who was assassinated, was busy to suppress many rebellions of Elamites and Babylonians. At that time Ionians attacked Cilicia. Sennacherib scattered the army of Taharka, conquered Palestine and Phoenicia, except Jerusalem and Tyre which he besieged. Luli of Tyre took refuge in Cyprus (*Isaiah* 30. 1.). Sennacherib met his death by assassination; and his son Ashur-Haddon invaded Egypt in 674 B. C. and conquered and divided it into 20 principalities, the chief of whom was half-Libyan Necho of Suis. A few years later Taharka tried to recover the independence of Egypt, but he was defeated at Memphis by Ashur-Banipal. Taharka died in 664 B. C. and was succeeded by his step-son Tanut-Amon. Tanut-Amon gathered a strong force for driving out the invaders. Necho marched southward with Assyrian troop, but he was defeated and slain at Memphis. But Ashur-banipal came with a large force, captured and plundered Thebes, the temples and palaces were despoiled of all their treasures, and the gods were taken to Nineveh as spoils of victory.

Though Egypt had fallen into evil days there were spasmodic efforts to regain her national freedom. Cimmerian Mandas (Muranda) driven south by the Sacae (*Sakas*) were devastating Syria by their terrible raids. They established a kingdom at Ecbatana and was threatening Assyrian empire in alliance with Babylonia. This gave opportunities to Egyptian patriots to assert their freedom. The princes of the south

became tributary to the Kushite (Kassite) dynasty. Those of the delta numbering 12 formed a federation (Dodecarchy) under the leadership of Psamtek, prince of Sais. Psamtek formed an alliance with king Gyges of Lydia who having driven off the first attack of Cimmerians was in a position to send a contingent of Ionian and Carian mercenaries. With these foreign soldiers and the Egyptians that remained faithful to him, he extended his domain up to Thebes from which Tanut-Amon was driven out. And by marrying a daughter of Taharka he declared himself to be a Pharaoh and ceased to pay tribute to Ashur-banipall. Sais became the capital, and its presiding deity was Neith, a variety of Isis. Thus began Twenty Sixth Dynasty in 655 B. C. The Greeks who had helped to conquer the throne were encouraged to settle in the Delta, and they were favoured with privileged positions. About 200,000 Egyptian patriots and Kush partisans left the delta for Kush. When Cimmerians overran Syria and Palestine and threatened Egypt, Psamtek presented them with gold, silver and valuables so that they would not invade Egypt. When Cimmerians retreated Psamtek followed them and captured Ashod. Gyges of Lydia was however slain by the Cimmerians. Psamtek was succeeded by his son Necho, and when he came to the throne, the Cimmerian (Manda=Mruanda) king Cyaxeres of Acbatana in alliance with the revolting Babylonians captured and sacked Nineveh in which the Assyrian monarch Sin-Sharishkur was slain, and Assyrian empire vanished. Necho taking advantage of the downfall of Assyria seized Palestine, and at Megiddo Josiah of Judah was slain (2 Kings 23. 30-34), and his son Eliakim was made king. Necho also captured Kadesh, but within 4 years Necho's army was routed at Carchemich by Babylonian king Nebuchadrezzor (Jeremiah 46; 2 Kings 24. 7). A treaty was concluded between Necho and Nebuchadrezzor, in which Necho promised not to interfere in Palestine. But Jehoiakim rebelled against Babylon with the encouragement of Necho. Jerusalem was besieged and captured, and Jehoiakim's son Jehoiachin with a large number of Jews was deported to Babylon (2 Kings 24). Mattaniah (Zedekiah) son of Josiah was made governor.

Seti I and **Rameses II** of XIXth Dynasty excavated a canal connecting the eastern branch of the Nile with the Red Sea. It was silted up. Necho employed 120,000 workmen to restore it. But the canal was finished by Darius in 521 B.C. The Canal began a little above Bubastis. Necho was succeeded by Psamtek II who reigned only six years. He was succeeded by Uahab Ra (Greek Apries, Biblical Hopra) in 591 B.C. Zedekiah at the instigation Uahab Ra rebelled against Babylon. But Jerusalem was captured by Nebuchadrezzor and sacked in 586 B. C. Zedekiah's sons were slaughtered before his own eyes, and he was bound in chains with a large number of Jews who were deported to Babylon (Jeremiah 52.10). Egypt's help was tardy and inadequate. Uahab Ra was unpopular

for his favouritism to the Greek soldiers, traders and colonists. His army and Carian soldiers numbering about 30,000 were defeated by a native force under the command of Ahmes. Uahab Ra was made a prisoner in his own palace, and strangled to death by the furious mob. Ahmes by marrying a daughter of Psamtek II declared himself the Pharaoh to the acclamation of the army. But though Ahmes had become king through national opposition to the domination of the Greeks in Egyptian affairs, Ahmes was more favorable to the Greeks than his predecessor. At Naucratis the Greek temple Hellenion was built at the public expense. Ahmes sent his statues to several towns in Greece. When Delphi was destroyed by fire, he raised a subscription for it and offered a talent of alum. He entered into an alliance with the Cyrenaean Polycrates, tyrant of Samos, and Croesus, king of Lydia. He married a Cyrenaean lady. He was a simple man. He did not like official unnecessary ceremonialism which surrounded ancient Pharaohs. He fostered trade. He made an order that every Egyptian must declare himself annually his income and the means and source of his maintenance to the penalty of death with its non-compliance. Solon, the Athenian, borrowed this law from Egypt. Ahemes II died after a reign of 44 years in 528 B. C. His son Psamtek III (Psammenitus of Herodotus) had to defend Egypt within 9 months of his accession to the throne against Persian hordes. Cambyses inherited the Empire of Cyrus which included Babylonian domains. Cambyses with Arab camels laden with water and escorts invaded Egypt. He placed in front of his army dogs, cats and ibises which the Egyptians regarded as sacred animals, and they dared not fly their arrows in fear of hitting them. And the town of Pelusium fell into Persian hands without any resistance. The Egyptian army retreated to Memphis. Cambyses sent a herald there with terms, but the herald was slain. Cambyses besieged Memphis. The Greek and Carian mercenaries betrayed Psamtek III through the treachery of their commander Phanes. Memphis surrendered. Cambyses treated the Egyptians with utmost barbarity. Herodotus says: "The king's daughter was clad as a slave and sent pitcher in hand, in search of water, with several other young girls of rank. They passed, weeping, in front of their captive fathers, who groaned at their humiliation. Psamtek saw them and lowered his eyes towards the earth. Then Cambyses caused his son and 2000 youngmen of his age to pass before him, with cords round their necks and bridles in their mouth. They were being led to death to avenge the Mytileneans slain at Memphis". Psamtek III was made to drink bull's blood, and he died on the spot. Cambyses in order to rally round the descendants and adherents of Uahab Ra had the corpse of Ahmes exhumed at Sais to be torn to pieces and burnt as a show of dishonour. Egyptians venerated **Apis Bull**. Cambyses wanted to see one. "These are the distinguishing signs of the calf they call Apis

which is born of a cow which can bear no further offspring ; it is black and bears a white square on its forehead (Equinoctial Taurus) ; it has the figure of an eagle on its back (Aquila) ; on its tongue that of a beetle (Cancer), and the hairs of its tail are double (Scorpio). As soon as the chief priest brought Apis, Cambyses like a maniac, drew his sword to pierce its belly. Then he said to priests : O blockheads, are there such gods, made of flesh and blood and not susceptible to the stroke of steel ; this god is well-worthy of the Egyptians. In a funeral stele excavated in Serapeum of Memphis, now in Louvre, there is an inscription saying that this Apis died in the reign of Cambyses, born in the 25th year of Ahmes. This is the Apis which Cambyses killed, Persian domination was ended by Alexander in 332 B. C. Ptolemaic rule continued until 30 B. C. when with the death of Cleopatra, Egypt became the granary of Rome. During the Ptolemaic period men of Macedonia, Greek and Hellenistic extraction were implanted in colonies and garrisons or settled themselves throughout the country, particularly in the delta, and Alexandria became the capital. Intermarriages were common, especially after Ptolemy IV. Even religious synthesis was made in Memphite Serapis, a Greco-Egyptian form, affording common ground for Egyptian and Hellenistic worshippers. In 30 B.C. Augustus took Egypt as the prize of conquest. In 639 A.D. Egypt became a prey to Arab inroads and conquest, and Egypt was forced to adopt Islam. The presence of Turks in Egypt is attested by documents of 808 A. D.

Mediterranean Menes of the First Dynasty founded in Memphis the great temple of **Ptah** (Ram). He introduced the cult of **Apis** (Hapi) Bull which is of mixed black and white colours (equinoctial Taurus) and of **Sokar** Hawk=Aquila or Corvus. Ptah (Purānic *Vivasvant*) created the *egg* (*Brahmanda*) from which emerged the sun. In many representations Ram's horns are in Ptah's head. He is the opener of the hymen—*Sistrum* (the barred infibulated *Yoni* of the virgin, perhaps of Negro origin. The upper lips of the *Yoni* of young girls are sewn together, leaving only sufficient space for urinal and menstrual discharges, to ensure virginity, so that they fetch better value in the marriage market, and at the time of marriage, it is removed by a midwife). Virgin mother goddess **Neith** (Virgo) is Libyan (Caspian). **Osiris** was in the beginning associated with green malachite, and later with green Nile which was supposed to be the source of malachite ; **Horus** was associated with red copper which is formed if malachite is burnt in fire. Horus was *Mesniu*—the copper-smith, the lord of the forge city of Edifu. As the Nile is the life blood of Egypt, and Blue Nile is the principal fertilizing agent. Osiris became the creating male principle in nature. And as that he became the consort of the fecundating female principle **Isis**, a variety of Astarte—the virgin mother goddess Virgo. Osiris as

father, Isis as mother and Horus as child—this family triad became later very popular in Egypt and worshipped as **Harpocrates**. The conception of pretty Madonna as a virgin mother has also originated from the Isis myth. The Christian doctrine of trinity—the union of father, son and Holy Ghost—has also originated from Harpocrates. Osiris after having Isis as his consort who represented Virgo, that is autumnal equinox, became a solar deity, and had Hapis (Apis) Bull (Taurus) as his bearer and representative which is vernal equinox. Adult bull is noted for its virility. Apis Bull must have mixed white and dark hair which means equal day and night. At Mendes goat (Capricornus) was venerated as a representative of Osiris. Osiris had goat horns on his head. It might have been borrowed from Cassites. Capricornus is winter solstice. Winter monsoon was in Aquarius. As Aquarius has no bright star, so Aquila was selected with its bright Altair. This is the Hawk of Horus. It may be that Hawk represents Corvus, which lies at the feet of Virgo, and Babylonian Ishtar has the feet, claws and wings of owl (Corvus). Osiris became identified with bull, so his consort Isis became identified with cow, absorbing the qualities of Alpine Hathor. As the Nile inundation was in its height with the heliacal rising of Sirius (Sothis) in Canis Major, the Egyptian year was calculated from this auspicious day, and so this became also identified with Osiris. As the swine destroyed the corn sprouts by the trampling of their feet in the Nile mud flats, the Egyptian sacrificed a pig to Osiris, and a black boar was the killer of Osiris. Horus is depicted as standing on the back of the pig, piercing its head with a lance. The Egyptians therefore regarded the pig as an unclean animal, and if they touched it accidentally they at once plunged into water to purify themselves. Swineherds were not admitted to the temples. Pork was not included among the meat offerings to the dead. But boar (Lupus) was the sacred animal of the Mitanni and Khattis. Therefore after the Hykso conquest the Hykso god Set (Sutekh) was identified with boar. And *Set* boar was enemy of Osiris. The Mitanni battle-axe made in steel-making process, the head ornamental with a boar and ingeniously shrunk on to the blade, thus obviating the use of revets, has been found at Rhas Sharma (Ugarit), dating 1500—1400 B.C. In the Hindu pantheon Boar (Varāha : Lupus) was an incarnation of Vishnu. Aryan Achaeans and Scandinavians, Caspian Gauls, Alpine Celts regarded boar as a sacred animal and feasted on pork.

The **Alpines** of Third Dynasty introduced the worship of **Hathor** as *cow*. The Alpines domesticated animals, and cow is the most useful of them. The Libyans (Caspians) had *Nut* or *Neith* as the **Celestial Cow**—the star-spangled heaven supported by the four feet of the cow. Hathor became identified with Nut or Neith—the Heavenly Mother. Hathor became the star-spangled sky—the Milky Way of the heavens

—the source of the heavenly Nile—the Eridanus—from which, it was supposed, sprang forth the Blue Nile, and therefore Hathor became the goddess of malachite mines. Associated with the Nile, she became identified with *Cowry*. And as some of the molluscs contain *pearl*, which was regarded as the solidified luminosity of Milky Way and the Moon Beams, representing silvery moon beams, Hathor became associated with the Full Moon. Hathor later became associated with all kinds of shells. The Greek conception of Aphrodite rising from the sea foam seated on a shell as a personification of pearl originated from Hathor, which the Phœnicians as navigators took to the Ægæan coast. As she personified Nile, and Nile passed through Nubæa, Nubæa contained gold (nubt), Nubæa meant gold and land, and Hathor became identified with gold (Nubt), and she was called Nubt (Golden) Hathor. Golden Aphrodite and goddess Demeter had golden hair because the goddesses washed their hair in a gold-yielding river show that the Greeks borrowed it from Egyptian myths. Hathor therefore was a complex deity, not only the Heavenly Mother—the Celestial Cow, spangled with stars—but also earthly cow which nourishes babies, and also shells, cowries and pearls, therefore representing the luminosity of the full moon beams, and also precious metals and stones. Egyptian *Hathor* and Hindu *Lakshmi* are almost identical. All the Egyptian goddesses are seen holding a lotus (Nymphæa lotus) bud, a symbol of *Yoni* in one hand, and Ankh (a tau cross) in another—a symbol as the union of *Lingam* and *Yoni*. But Neith of Sais holds in her own hand in addition to the lotus bud a bow and an arrow, showing that she was not only goddess of love but also of war, like Babylonian Ishtar.

The sun (Ra) worship began with Fifth Dynasty which lasted about 107 years, consisting of about 9 kings, all ending their names in Ra. This dynasty which sprang from Elephantine came to power by revolution. The desert dwellers are not naturally sun-worshippers. So it may be inferred that they came from a cold climate and they were possibly Caspians. The first king was Neferark-Ra (Useren Ra). The Ninth and last king was Unas (*Orion*). The bark of Ra (sun) travelled from East to West over the Nile in the day time, and during the night came back to the east by rowing over the underground Nile. The Fifth Dynasty had its capital at Materieh (Heliopolis). The Ra kings erected roofless temples which consisted of broad obelisks surrounding mastaba-like square platforms. One of these at Abusir measured 138 feet at the base and 111 feet high. Outside the temple there was a brick sun bark over 90 feet in length. Ra became later the title of *lord*. They also introduced the worship of Unas (Orion). They ate bulls and boars for strength and courage, antilopes for speed, serpents for cunning. "Unas (Orion) rises, and in heaven appears."

Unas sees his *Ka* (soul) as a flame of living fire. The strength of Unas shields him. He feeds on the Bull of Heaven (Taurus)".

The **Palae-Alpines** introduced from prehistoric times the worship of snake goddess (*Buto* or *Uazit* : Hindu *Manashā*) which represents *Serpens* near *Virgo*. Babylonian *Ishtar* had on her head a coiled serpent (*Serpens*) and had the wings and feet of *Hawk* (*Sokar*) which later became vulture (*Neknebet* or *Mut*) representing *Corvus*. As *Ishtar* was the goddess of fortune and love, and she had serpent as her head dress and the wings of owl, the kings and queens of Egypt wore the ornamental *Uraeus* serpents and the queen wore vulture feather-like headdress for good-luck and majesty.

The Eleventh Theban Dynasty which consisted of the **Mitannis** made **Chons** (Indo-Aryan *Soma* : Semitic *Sin* ; Hindu *Chandra* = the moon) their second principal deity next to *Amon* (the Sun). "The moon beams are the reflections of the sun-rays, and the moon shines at night as the sun's representative." The moon beams are favourable for the crops to spring up and to ripen : to excite love and amorous longing among the youths. **Amon** originally was the sun from the vernal equinox to summer solstice like *Indra* (*Centaurus*), and then like the later he headed the Egyptian pantheon. *Amon* absorbed many deities : "Thou sole and only one with many arms". And many armed gods became fashionable in *Kush* and *India*. He is ram-headed (*Min* = *Aries*) ; he is bull-headed (*Mentu* = *Taurus*) ; he is ape-headed (**Thoth** = *Monoceros*) ; the sexual union, the copulating *Shu* (the wind god) with his consort *Tefnut* (the twins : *Gemini*) ; he is frog-headed (*Hekt* = *Cancer*) ; he is lion-bodied (*Aker* = *Leo*). As a bull-headed god of war he carries bow and arrows, a club and a knife. Sometimes *Thoth* was ape-headed, sometimes ibis-headed (*Cygnus*). And Egyptian male gods generally carry in one hand phallic rod, the upper handle of which symbolizes tense testicles and erect penis, the other end pushed within *yni*, in the other hand hold *Ankh*, the symbol of sexual union. *Crocodiles* (*Sebek* = *Capricornus*) and fish (*Lepidotus* : *Pisces*) began to be venerated. *Isis* of *Mendes* had fish on her head as a symbol of fertility like *Phoenician Atargatis*. The priests were not allowed to eat fish. Once a year on the ninth day of *Thoth*, the Egyptians ate fried fish at their house doors, and the priests made a burnt offering of their shares. The heavenly goose (*Cygnus*) laid the golden sun egg. For this reason it was the favorite popular food of the *Amon*-worshippers, chiefly during the winter.

Hyksos (*Khatti* : *Biblical Hittite*) brought with them their god of war **Teshub** (*Kesaba* : *Hercules*). They had another patron deity **Sutekh**, abbreviated into *Seti*, carrying three wriggling flashes of lightning or trident in one hand and mace in another (*Sagittarius*) like the *Syrian Bāal*, and he was called *Pappa* (father). **Khepera**

(dung beetle *Scarabæus sacer* : Cancer) was venerated. Beetle scarabs cut on ivory, amethyst, gold or electrum were regarded as lucky talismans during 12th and 13th dynasties. But during the 18th dynasty the design reached its artistic perfection. The Libyans (Caspians) introduced **Anubis** the jackal-headed deity (Canis Major) to balance the good and bad qualities of the dead. In Iranian and Vedic mythology the dogs (Canis Major and Canis Minor) guard the ferrying stations (on the opposite sides of the Milky Way) to the abode of ancestors—Yama (Perseus). The cat-headed goddess of Bubastis (Canis Minor) was the protectress of corn by destroying mice. Bast (Shashti) was called *Maau*, the cry of cat. She was also worshipped for progeny.

Aton was the morning and evening sun. Egyptian another god is **Atumu** (Upanishadic Atman), one yet immanent and pervading throughout existence. **Ka** (AB 3.22) was the body's immaterial double that hovered over the dead bodies in their funeral chambers. **Atumu** was the soul's double, eternal and imperishable, one yet in every being. It was the first cause and principle of existence. Akhenaton in his Aton cult emphasized its pantheistic monism, though the material object of his worship was the sun rays.

Before the king of the dead (Osiris) is recited the ritual confession : (1) I have done no evil against any man ; (2) I have never caused my kinsfolk to be put to death ; (3) I am not a worker of wickedness ; (4) I have never oppressed a servant with too much work ; (5) I have not caused men to hunger nor to weep ; (6) I have not conspired to have put another to death ; (7) I have not plotted to make another to grieve ; (8) I have nor despoiled the dead ; (9) I have never committed adultery ; (10) I have not deprived children of milk ; (11) I have not stolen cattle from the meadows ; (12) I have not snared *birds* consecrated to gods ; (13) I have not taken *fish* from holy lakes ; (14) I have not prevented (Nile) water from running , (15] I have not turned aside the water.—*Book of the Dead*.

The Castaway : A Tale of 12th Dynasty : 'I shall relate to thee what happened to me personally. I set out for the mines of Honhem and went to sea in a ship 150 cubits long and 40 wide with 150 best sailors in the land of Egypt, men who had seen heaven and earth, and whose hearts were stouter than those of lions. They had foretold that the wind would not be unfavourable, or that we would have none at all. But a gust of wind sprang up as soon we were on the deep, and as we approached the shore the breeze freshened and stirred the waves to a height of 8 cubits. A wave of the sea threw me upon an island. I lay down to rest in a thicket, and darkness enveloped me. Suddenly I heard a voice like thunder, caused, as I believed by a wave of the sea. The trees trembled. The earth shook. I uncovered my

face; and saw that a serpent was approaching. He was thirty cubits long with a beard that hang down for over two cubits; his body was as if incrustated with gold on a color of lapis lazuli. Then he said: 'What has brought thee here, little one.' "Then he seized me in his mouth, carried me to his lair, and laid me down unharmed. I was safe and sound and whole. (Compare it with *Sindbad and the sailor*)."

Love Poems of 20th Dynasty: "Oh when my lady comes and I with love behold her, I take her to my beating heart and within my arms, I enfold her, my heart is then filled with joy divine, for I am hers and she is mine. When her soft embraces satisfy my voluptuous longings, they are more delicious than the perfumes of Arabia and more intoxicating than wine." "A garden art thou my beloved, all fragrant and sweet. The canal of my love flows through the garden—it flows deep in the thrilling reservoir of love—intoxicating and charming. In that pleasant haunt we will begin, my lips sucking the nectar of thy honey. O thy love is bewitching my beloved; it is more soothing, refreshing, delight ful and desirable than heaven."

First Dynasty begins about 3200 B. C. iii. 289; iv. 2'40; v. 2680; vi. 2540; ix. 2360; xi. 2160; xii. 2000; xiii. 1791; xv. 1630; xviii. 1580; xix. 1320; xx. 1180; xxi. 1060; xxii. 930; xxiii. 80; xxiv. 720; xxv. 715; xxvi. 663; xxvii. 525; xxviii. 405; xxix. 399 B. C.

VI.—LATIUM.

In early Paleolithic period, about 50,000 years ago, Italian peninsula was then joined to northern Africa by way of Sicily. In southern Italy, Spain, France, south-eastern England, and in Rhine valley, Neanderthal crania, characterized by a long low prognathic skull but a broad nose, have been found. Neanderthal is Australoid. Among the Mediterranean Neolithic crania, Neanderthal crania have been found in small numbers in England, Belgium, Western Switzerland, but in larger numbers in two widely separated regions as Sardinia and in the upper reaches of the Volga, in the Baltic lake and marshy Valdai Plateau (665 feet above sea level). The Chuds on the Baltic show Australoid mixtures though complexion is bleached by the Baltic climate. It seems that the advance of the Mediterraneans northward drove the Australoids to the marginal regions. Australoid type with its characteristic features, though somewhat modified by mixtures of blood, is still found in Troz-os-Montes and Beira Alta in northern Portugal, Teruel on the Levantine coast of Spain, in the Dordogne and the western edge of the Massive Central of France, in Western Wales, in western Ireland, in Sardinia, Sicily.

In the later part of the Paleolithic period Negroid skulls have been found in the Grimaldi caves on the Riviera. Though driven out and

absorbed with the Australoids by the Mediterraneans, Palae-Alpines, Caspians and Alpines, in Neolithic time it was still an important factor in Iberian peninsula, Mecklenburg, Denmark, Southern Sweden, in Silesia, Bohemia, Valdai Plateau. Mixed and blended with the Mediterraneans who form the majority of the surrounding population, it is still found as remnants in Tros os Montes in northern Portugal, Teruel of Spain, in Calabria and the tip of Apulia of Italy.

The Mediterraneans originating possibly in the Ægian region, of slender build, medium height, brunet complexion, long low skull and fine nose, with oval face, in upper Palæolithic times, are found in Bohemia, southern Germany and France. But in the ensuing Neolithic period they dominated Iberian Peninsula, destroying, absorbing partly and driving the remnants in refuge areas of the Negroids and Australoids. The Mediterraneans expanded through France except in the Seine basins. The Mediterraneans became masters of Ireland, Western Scotland and were fighting with the Palæ-Alpines for the domination of England. Italy, Sicily, Sardinia, Minoan period of Crete, Greece, the Mediterranean shore regions of Asia Minor, Egypt were held under their grip. They penetrated into Iran and India. The Mediterranean factor is still dominant in Iberian Peninsula, particularly Catalonia and Aragon. In France it forms the underlying stratum in the coastal population of Languedoc, Dordogne and Limousin. It is the major element in Ireland, south-western Scotland and south-eastern England. It is also the basic element in the brunet population of Denmark and western Norway. It is dominant in Sardinia, Corsica, Sicily, southern third of the Italian Peninsula. In southern Greece, Crete, Mediterranean shore region it is still not unimportant. In the Nile valley it was dominant during the first and second dynasties and after the 19th dynasty. In India it can still be traced among southern Brahmins. In *Puranic* legends, Mediterraneans are known as Turvasus, and they founded Pândya, Chola and Kerala kingdoms in the south.

The Mongoloids from the present plateau of Outer Mongolia spread east, south, north and west. They spread over Siberia and Russia, and were forced to the extreme north as Samoyedes and Norwegian Lapp by the pressure of Palæ-Alpines. It is found among the Bashkir of Easter Russia. It has been driven to the Central European highlands, and even in modern time, it can be traced among the population of Switzerland, Eastern France and Northern Italy. The Pittdown skull of early Palæolithic time, found in Sussex, like the Gibraltar skull with low mesocephalic head and broad nose indicates a blend of Australoid and Mongoloid types. The Mongoloid was of very short stature, broad head, large and flat face, epicanthic eye, yellowish skin, straight hair,

short and broad nose, round low head, In Purānic legends they are known as *Daiṭyas* and *Hiranya Kāsyapas*=Yellow man.

Palæ-Alpines, originating in Southern Mongolia and Eastern Turkestan flowed like a mighty wave eastward and spread over China, Indo-China, Burma; southward into Iran, India and Babylonia; westward over the vast plains of Russia. It is still a strong element in Czechoslovaks. It spread along the northern edge of European Highlands. It formed the Neolithic lake-dwelling population of Switzerland. It formed strong settlements in the Jura and the basin of the Seine, the uplands of Ardennes. They crossed the Alps and in the valley of the Po they overlaid the Neolithic Australoids as they were overlaid by the Alpines in later ages. In England in the Long Barrow graves the Palæ Alpines contested for supremacy with the Mediterraneans. At the end of the Neolithic period it was dominant in the east coast of England. The Palæ Alpines were of medium stature, light brown complexion, round medium head, medium nose, broad face and stright dark hair, In Purānas Palæ Alpines are known as *Anavas*, *Takshakas* and *Nāgas*.

Caspians, originating in the northern Black Sea region in Southern Russia, spread over Southern Siberia, and through Amur region reached Korea and Japan. It is an important element among the Polynesian aristocrats (Maoris). In Northern Siberia mixed with the Australoids, Mongols and Palæ-Alpines, it has formed Tunguses, Yakuts and Yukagirs. It has been driven to the arctic region where it forms the Eskimos. It entered into Tibet and Bhutan. As *Sacæ* (Sakas), *Cimmerii* (Kinnara), *Tocharians* (Fukhara, Manda, Kushanas), *Getæ* (Jāts) it formed a strong element in Iran and *Northern* India. Mixing with the Mediterranean in Turkestan it formed the Semites who entered thus into Assyria, Syria, Palestine and Arabia. It spread over Russia. In Western Russia and in the Baltic region it became the dominant factor where it was known as Goths and Vandals. It pushed the few Australoids, Negroids, Mediterraneans in the Valdai Plateau, where blended and fused with them, it formed the tall, blond, Nordic Aryan Race with medium long head, variable nose, blue eyes and golden hair. The Caspians were important elements from the Baltic to the Danube, and from the Danube it spread over the Balkans. It reached France at the end of the Palæolithic period. In Neolithic times it is dominant in Hungary and Bohemia. It spread into the Rhine, thence into Denmark and Sweden. From France (Cromagnon), it is found in Granada. Thence it spread into Morocco. It is strongly represented among the Saharan Tuaregs, and to a lesser extent among the Berbers. Through the Libyan Coast it reached the Nile valley where it formed the Hamites. In Italy the Caspians are represented by Etruscans, Etruscan cemeteries of Villanova and Novilara on the northern Adriatic coast indicate that the Etruscans might have

come from the upper Danube valley through Carniola. From there they spread to the plains of the Po, fighting against the Alpines who had already settled there. Then they reached Tuscany. According to legends Etruscans of Lydia under the leadership of Tyrrhennians who were also Caspians, migrated by sea to Ombrici. Their possessions in a collective name was known as Etruria which in ancient Italy included all the territory from the Tiber to the Alps. Tuscany has been derived from Tusci, the Latinized name of Tyrrhenia. In Greece they were known as Pelasgi (Pelagians). The Caspians were of tallest stature (nearly 7 feet), high-vaulted head, thin long nose, hazel eyes, broad face, straight auburn hair and fair complexion with a tendency to blondness. Caspians are tenacious indomitable fighters. Manda=Saka Muranda.

Alpines originating in the tableland of Asia Minor spread in all directions in the Neolithic period. To the East they spread over China and Japan. To the south they spread over Asia Minor, Syria, Armenia, Iran and western India through Beluchistan. On Syrian coast they were known as Phoenicians who were daring mariners. From Syria they spread to southern Arabia on the Red Sea and to the Nile valley. And they are found in small numbers even in Neolithic times in Sicily, Sardinia, Western France, Ireland, in the basin of the Seine, Belgium and Denmark, possibly by the Sea route. But in the bronze age the Alpines, possibly by the use of bronze of which they were the inventors, slowly swarmed over Balkans, eastern Russia, Poland, Czechoslovakia, Hungary, Bavaria, Switzerland and Central France. In Southern and Central England older Palae-Alpines were replaced by the Alpines, as proved in Round Barrows. But in Yorkshire the Alpine advance retreated before Palae-Alpines. Through the Alps and as well Adriatic drifts the Alpines spread over the Po basin and Lombardy of which they still form the dominant elements and extend beyond Umbria. Alpines are dominant over Central European Highland, throughout Central France, northern fringe of Spain, the basin of the Po, northern Balkan, Baden, Wurttemberg and through the Rhine valley to the North Sea. It is very strong in eastern and southern Germany, western Russia and Poland. The Alpines are above medium height, of fair complexion, oval face, round high skull, medium narrow nose, straight hair, black straight eyes. In Europe they were generally known as Gauls or Celts by the Romans, and Galatians by the Greeks. In Puranic legends they are known as Yādavas (Yutea), Pisācas, Pani (Phoenicians : According to Yāska (Nirukta 2. 5. 3.) Pani has become Vanika), and Vaisya (Bessi).

Tall, blond Aryans with blue eyes and golden hair, originating in the Valdai Plateau, spread in all directions through the river valleys. Following the course of the Volga which then emptied itself in the united Caspian and Ural Seas came to the Oxus region. One branch (Ikshvākus,

Puruvas) ascending the Oxus through the Pamir reached the Sarayu and Gangetic plain via Kāli and Alakanandā gorges. Another branch reached Iran and thence into Babylonia as Kassites (Vedic *Kasu* VIII 5. 37; *Puranic* Kāsa or Kāśya; Khasa), Mitanni, Khatti (=Kshatriya) and Amorites (Amurru=Vedic Amura VII 6L. 5; *Puranic* Amara), Asia Minor, Syria and Egypt. Another branch of the Aryans following the Dnieper and ascending the Danube valley reached Greece as Achæans. Following the Duna the Aryans on the Baltic were known as Lithunians. At the mouth of the Russ and Vistula they were known as Prussians. Thence they spread to Scandinavia, northern Germany, Denmark, Holland, Belgium, England, Scotland, Northern France. One branch following the Rhine and the Danube, through Serbia and Albania reached Bulgaria, and crossing Dardanelles settled in Gallipoli as Phrygians of Troy. Khatti (Hittites) spread over Asia Minor either through the Bosphorus or through Black Sea foothills of Caucasus Mts.

After the destruction of Troy by Achæans about 1134 B. C. Æneas ruled the surviving Trojans, mostly Phrygians. According to Virgil's *Æneid*, Æneas with his aged father, his son Ascanius and his household gods made his way to the coast, his wife Cruesa being lost in the confusion of the flight. After a perilous voyage to Thrace, Delos, Crete and Sicily, he landed on the African coast where he was courted by Dido, queen of Carthage. But he set sail from Carthage and landed at the mouth of the Tiber. There he was hospitably received by Latinus, king of Latium, and was betrothed to his daughter Lavinia, and he founded a city called Lavinium after her. Turnus, king of the Rutuli, a rejected suitor, took up arms against him and Latinus, but was killed by Æneas. It was a Phrygian colony on the Tiber. Achæans also settled in Campania and Magna Græcia. Antenor settled far up the Adriatic. These are all Aryans. But the Alpines were also not inactive. By 753 B.C. the Alpine Dorian conquerors of Sparta had extended their territory to Corinth and Chalsis, and they established trading colonies in Sicily which derives its name from Mediterranean Libyco-Iberian tribe—Sicels. Dorian Sparta established Tarentum in 700 B.C. and Cumæ in Campania a little later. Rome was founded about 753 B.C. By about 1100 B.C. the Aryans, known as Villanovans from the village Villanova, entered into northern Italy through Brenner Alps. Baltic amber and glass beads have been found in their ossuaries with the remains of human bones incompletely burnt by fire, for they used cremation of their dead, and learnt only burial from the Etruscans. The cemeteries of Tolfa, Castel may be assigned to 12th and 11th century B.C. The first Banacci sites at Bologna is of 11th century and of second of 950 B. C. The second Banacci periods of Bologna are found scattered over Italy between Tolfa and Florence or Pisa. These Aryans were expert workers of bronze and

good fighters which is proved by the frequent findings of their helmets, swords, battle axes and daggers. They knew the use of horse, but not of chariots. Villanovans who settled in Rome forcibly married the Sabine women belonging to an allied tribe, as their philology, common deities Jupiter, Mars, Juno and wolf (Ursa Major), and cremation urns indicate. Thus two Aryan tribes being united defeated the Etruscans one by one piecemeal, and thereby laid the foundation of Great Imperial Rome, that was the history of Italy and of the ancient world for a millennium.

The Etruscan deities were **Cathu** (sun), **Tiv** (moon), **Volturna** which the Romans called Vertumnus. Vertumnus was the vegetable deity to whom the gardeners offered the first produce of their gardens and gardens of budding flowers. It was at its shrine the annual (meeting) of Etruscan confederacy took place. They had also other deities—**Tinia** (Jupiter), **Uni** (Juno), **Menrva** (Minerva). Their every religious function was attended with music which was necessary for any kind of their festivals and celebrations. Bacchus, Semele and Apollo have been found depicted on an Etruscan mirror. **Faunus** = Pan = Pushan = Auriga.

The Romans regarded the **fig tree** (*Ficus Ruminalis*; the Hindus: *Ficus religiosa*) and **Mars wolf** (Ursa Major) as *sacred*. **Mars** was the god of war. The head of the house (pater familias) was the rightful priest and managed the family worship. Women attended to the blazing hearth—the Vesta—the centre of family life. **Janus** (Aldebaran in Taurus: Hindu Ganesa), god of the door, came first in the prayer formulæ. From the Etruscans the Romans got the worship of **Minerva** (a different expression of Virgo), the goddess of handicraft, **Jupiter** and **Juno**, the queen of the heaven (Virgo). **Diana** was borrowed from Arica. Diana is identified with Greek Artemis. Artemis (Sagittarius) is represented as a huntress; she is also the light of the moon. The cult of **Hercules** they got from Tebur; **Castor** who forms with Pollux as Twins in Gemini from Tusculan. Roman **Ceres** is the Greek Demeter (Vedic Devamatā), the goddess of agriculture and prosperity (Virgo). The Roman **Eagle**, the emblem of their sovereignty, represented Aquila. **Liber** and **Libera** (Sagittarius and Virgo) are Mediterranean deities, presiding over the cultivation of vine and fertility of field, like Mercury and aniconic Rhea. The cult of **Bacchus**, Greek Dionysus, which was attended with much drinking, sexual licenses and orgies was suppressed by the decree of the Senate in 186 B. C.

VII.—HELLAS

Greece was peopled in the beginning by the **Mediterraneans** who are represented in the *Minoan Civilization* of Crete from Paleolithic period to Bronze Age. **Caspians** conquered Greece and they gave the

Mycenæan Civilization. Caspians were known in Greece as **Pelasgi** (Palasgians). Forced by the Aryan conquest a Palasgi colony settled in southern Syria, known as Philistines, from whom the name of Palestine has been derived. In Egypt they were known as Pulishta. Two other Caspian tribes were Molossi (*Puranic Mleccha*) of Epirus after whom the territory is known as Molossia and Danaus (Biblical **Dan**, Egyptian **Danauna**). Danaus settled on the sea coast of Syria next to the Philistines, and they plundered the caravans; which the weak rulers of Egyptian 18th Dynasty could not prevent. **Danans** introduced Bull worship and were regarded as embodiment of wickedness, and was the unredeemed tribe (Rev. 7.5). According to Greek legend Lynceus slew Danaus and his daughters as a punishment for his wickedness and crime, and seized the throne of Argos, and Danaides (*Purānic Dānavas*) were condemned in Hades of endless task of filling with water a vessel which had no bottom Mycenæans, unlike Homer's Aryan Achæans who cremated their dead and used iron implements, buried their dead and iron was unknown to them. The gate of the Lions at the grave circle at Mycenæ and the cyclopæan gallery of Tiryns, are ascribed to Pelasgi Caspians, who in Italy were known as Etruscans.

The archeological findings of Knossos of Crete shows that Minoan period, by the descendants of Minos (Egyptian Menes, *Puranic Manu*), a common name for the Mediterraneans from, 3000 to 1700 B. C. corresponds to the Egyptian dynasties i—xvii. Then the whole palace was burnt. And it was rebuilt by Mycenæan colonists. And Mycenæan domination lasted from 1000 to 1200 B. C. corresponding to Egyptian xviii to xx Dynasties. The Minoans were about 5 feet 4 in height with low vaulted long head and of small-boned framework. The dress consisted of a sort of kilt. But men persisted in wearing tight lion cloth. Women wore a long wide and sometimes flounced skirt. Mother-goddess was **Rhea**, and her consort was possibly her son **Zeus**. Mother goddess was associated with moon and stars, snakes and plants, cow's heads and sea shells (Isis: Virgo). The dead were buried in bee-hive tombs with rectangular antechambers (Cretan *tholoi*). The royal tombs of Isopata shows Mycenæan jar burials in chamber tombs (1700-1200 B. C.). Thus ends the Cretan bronze period. From 1200 to 600 B. C. begins the transition from bronze to iron age. Instead of burials in the tombs of Vrokastro there are cremation urns with geometric designs and where iron weapons are found. Cremation and iron were introduced possibly by the Ionian Aryans. Minoan dress is replaced by a mere blanket hitched together by safety pins.

Ionians (Biblical Javan: *Gen X. 2*; Iranian *Yauna*; *Purānic Yaavana*) were an Aryan tribe that entered into Peloponnesus from upper Thessaly near Mount Olympos (9570 feet) region. Another

branch separated from them about 1700 B. C. as Illyrians. In Bosnia the cremation urns have yielded iron and bronze ornaments and weapons, Baltic amber, even glass. *Græci* is a small Epirote tribe. Romans and Illyrians coming in contact only with *Græci*, called all the southern archipelago and its people as Greece and Greeks. So the Persians and Hindu coming in contact with energetic, versatile and opulent Ionians called all the inhabitants of Greece as Ionians. Ionians were settled in the north-east Peloponnesus in the region round Troezen. About 1400 B. C. the Ionians were driven to Attica, by the incursions there of Achæans, another Aryan tribe, from Thessaly where Phapsalos (Phthis) is regarded as the birth place of Achilles and near it is Achaia (Achæon) Phthiotis Dorians (Alpine) conquered Peloponnesus from the Pindus Mts about 1100 B. C. and pushed the Achæans southward. After the Trojan war (1180 B. C.) and the eruption of Dorians 80 years later, there was not only unrest in the Ægæan region, but the Khattis (Hittites) were further pushed by the Phrygians and Achæans in Asia Minor. According to legends, after the Trojan War, Neleus and Androclus, sons of the last Ionian king Codrus of Athens, spread into Cyclades and Asia Minor which they renamed as Ionia. According to Herodotus (1.146) Ionian colonists comprised settlers of various tribes and cities of Greece and they intermarried with the local people. They founded 12 cities in Ionia, after the 12 cities they had lost to the Achæan invaders in Peloponnesus, from south to north on the sea coast of Asia Minor about 90 miles long and about 20 to 30 miles wide: Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Erythræ Clazomenæ and Phocæa, together with Samos and Chios. Smyrna which was an Achæan colony was occupied by the Ionians of Colophon just before the time of Herodotus. The colonies became powerful and flourishing, fostering commerce, arts and philosophy. Miletus became a very important commercial town and in its turn became the parent of numerous colonies which extended all round the shore of the Euxine and Propontis from Abydos and Cyzicus to Trapezas and Pantipæam. The 12 Ionian cities were bound together by a confederacy, called *Pan-Ionia*, and the common sanctuary of the league—Pan-Ionium was the temple of Poseidon (Pisces; later identified with Sagittarius) to whom bulls of mixed white and black colour (vernal equinoctial Taurus) were sacrificed; likewise boar (Lupus) and rams (Aries). The symbol of Poseidon's power was the trident or a spear with three points (lightning fork). About the middle of 7th century B. C. the Cimmerii (Caspians) ravaged Asia Minor, including Lydia, but failed to capture Ephesus. About 700 B. C. first Mermnad Lydian king Gyges invaded Smyrna and Miletus. Gyges captured Colophon and his son Ardys took Priene. But it was not till the reign

of Croesus (590-545 B. C.) Ionian cities came under Lydian domination. But Persian monarch Cyrus defeated Croesus, and Asia Minor came under Persian suzerainty. But at the instigation of Athens which was the principal Ionian power in Greece, Ionian cities under the leadership of Histæus of Miletus revolted against Persia about 500 B. C. Athenians and Ionians burnt Sardis, the chief ally of Persia. This led to Greco-Persian War. Ionian fleet was defeated off the Island of Lade by the Phœnician fleet, and Miletus surrendered to the Persian cavalry. But though the Ionians came under the subjection of Persia, still they revolted, and with their powerful aid, Athenians defeated the Persians, Ionia became the dependent ally of Athens (Delian League). When Alexander advanced with his powerful phalanx, Ionia submitted after a stubborn resistance in Miletus (334 B. C.).

Achæans (Khatti *Akhkhiyawā*; Egyptian *Akhaiwasha*; Iranian *Achæmenes*; Purānic *Ishvaku*; in Babylonia Gudea of Lagash is *Issakku*, the farmer; German *Ingæwoones*) are mentioned in a Hittite text of 14 century B. C. as a powerful naval power, situated in the western regions of Asia Minor and the island of Lesbos under Attarsyas. Achæans appear also in Cyprus and Pamphylia. There were sea raids by Akhaiwasha (Achæans) on the Libyan and Syrian sea coast in 12th and 11th century B. C. According to epic legends Achæans were lords of Thessaly and when they conquered Peloponnesus, Ionians were driven to the northern coast. Achæans were blond fair-skinned giants, *tamers* of horses and *shepherds of the people*. They were tall, high-vaulted blue-eyed, golden-haired Aryans that came from Valdai Baltic region through Dnieper and Danube basin. They brought with them like the Ionians the custom of cremation of the dead, the use of iron and horse. They were very fond of song and war. The people of Ilion (Troy: Phrygians), Dardonia, Danaoi and Akhai (Achæans) helped the Hittites in the battle of Kadesh in 1290 against Egyptians. About 1230—1225 B. C. Meneptah of Egypt defeated uncircumcised *Akhaiwasha* (*vasha* denotes people in Egyptian) and Danaoi (Puranic *Dānava*) in the delta who came from the sea-lands to fight to fill their belly.

Achæans of Peloponnesus made Sparta in its southern part on a river in Loconia their capital. The Spartan king Tyndareu had only one daughter Helen—noted for her beauty—as his successor. Meneleus, a powerful chief, by marrying her secured Spartan State. Rape, abduction slavery, cattle-lifting and war were common at that time. Dradanus, ancestor to the sixth degree from Hector (that is about 150 years before him, and he took an important part in Trojan War of 1180 B. C.) belonging to another branch of Aryans, coming through the Rhine and Danube crossed the Dardenelles, named after him, founded Dardania on one of ridges of the lofty hill Ida (*Puranic Ila*). The situation was strategic

as it commanded Hellespont northward and the Ægian Sea westward. His son Erichthonius had 3000 mares and produced a fine breed of horses; consequently he was regarded as the richest man of his time. His son Tros extended the territory. Ilus son of Tros founded Ilium known also as Troy after his father on the Hisserlik Mount. Under the rule of Laomedon, son of Ilus, Troy (first city at the bottom layer) was plundered by Hercules which is most probably the designation of the Alpines. But Laomedon rebuilt the city and fortified it with a strong wall. Under his son Priam, the Trojan state, under the name of Phrygia, was flourishing, comprising both shores of the Hellespont and the fertile island of Lesbos. When Meneleus was absent from Sparta possibly engaged in sea-raids on Egypt, Paris, son of Priam, in a marauding raid carried away Helen, queen of Sparta in her own right, with a considerable treasure, to Troy, and laid claim through the possession of Helen to Spartan throne. To avenge this outrage and hoping to return home with the spoils of opulent Troy, Agamemnon, king of Argos, brother of Menelaus, formed a powerful league of all the Achæan chiefs from the end of Peloponnesus to the end of Thessaly, assembled and embarked at Aulis of Bœotia on a fleet consisting of about 1200 open vessels, each carrying from 50 to 100 men. For a safe and speedy voyage to Trojan coast, Agamemnon made a propitiary offering of his daughter Iphigenia, but somehow miraculously she was saved. Trojans finding the invading Achæan army superior to them in numbers shut themselves up within their strong and lofty walls. Thus sieze turned into a blockade. The invading army finding it difficult to feed such a large number, for a permanent food supply, sent a part of their army to cultivate the vales of Thracian Chersonesus. This gave opportunity to the Trojans to cultivate their own fields and supply foodstuffs to Troy. Thus perhaps siege was protracted for ten years. Achæan Achilles, the lord of Thessalian Phthiotis which included a small district **Hellas** and whose inhabitants **Hellenes**, which epithets were later applied to all Greece and Greeks, plundered 12 maritime and 11 island towns. Achilles conquered the island of Lesbos which was under Trojan possession, and women of that island were apportioned to the victorious army as a part of their booty. At length about 1180 B. C. in the tenth year of the war, after great exertions of valour in battles, and a terrible slaughter on both sides, by fraud and treachery, Troy was captured, plundered and burnt. This is the second Troy from the bottom and sixth from the top, and 12 feet of ashes have been found on it. Priam was slain. The queen, her daughters, with only remaining son, but other numerous male progeny, were led into captivity. But it was a dearly won victory. Many of the chiefs on their return home found their thrones occupied by usurpers, and they were compelled to embark with their

adherents to seek settlements in distant countries. Agamemnon found that his wife Clytemnestra was in love with his kinsman Aegisthus, and when he wanted back his throne he was assassinated by them. But his son Orestes found refuge in Athens, and murdered the adulterer.

Dorians, an Alpine tribe, who were settled in Pindus Mountains and in Doris, swept over Western Peloponnesus. The Achæans forced their entry on northern coast of Peloponnesus and called it Achæia after their settlement, expelling therefrom the Ionians who had settled there, and who then were forced to migrate to Attica. The Achæans (Achaia) settled in twelve cities in Achaia and formed a league for mutual defence and protection. Dorians formed an armed aristocracy at Sparta, reserving all the political rights for themselves, subjugating the native population to serve them as Helots (slaves) with no rights and Pericæci with a few commercial privileges. The Doric cities of Argolis and Corinth had similar constitution. Dorians conquered Crete, and its western section is still Alpine in population. The Dorians were divided into three clans—*Hylleis*, *Pamphyli*, and *Dymanes*. Dorians made settlements on the coast of Caria and the neighboring islands, and six of these towns formed a league, called Dorian Hexapolis, consisting of Lindus, Ialysus, Camerius in the island of Rhodes, the island of Cos, Cnidus and Halicarnassus. Alpines at this time was the dominant factor in the population of Balkans, Southern and Western Russia, Highlands of Europe and Central France. Alpines mixed with Caspians formed Bolgars (Bulgarians). Alpine Bessi a fierce and powerful tribe dwelt along the whole of Mt. Hæmus (abode of *Hima* = snow = Balkan Mt and the Euxine (Black Sea). Bessarabia has been named after the settlement of the Alpine Bessi tribe from whom perhaps Purānic *Vaisya* has been formed. Not only Carpathian Range swarmed with Alpines, Alpines also dominated Hungarian plains.

History of the Hellas was the history of Dorian Sparta and Ionian Athens. In Egypt the power of the Saite kings rested upon Ionian mercenaries. Even Ahmes (Amasis : 560—525) who as a leader against the influence of Ionian soldiers in the Egyptian court succeeded to secure the throne, showed more favours to the Ionian soldiers and traders than his predecessors. Alyattes (610—560 B.C.) married one Ionian wife and another Carian (Dorian) wife. The son of Carian wife Croesus (560—546) however succeeded to secure the Lydian throne. But he allied himself to Athens. Ionian and Dorian settlements were overran by Persian cavalry. The Persian threat brought out a common resistance. The Pan-Ionism, the centre of religious Amphictyony became the nucleus of the political union. In the sea fight of Lad (494 B.C.) the Milesians and Carians fought with desperate courage against the powerful Persian-Phœnician fleet. When Attica was attacked by Persians, Dorians formed

the Peloponnesian League, uniting all the Dorian states to offer common resistance to the invaders under the leadership of Sparta. And Spartan commanders won two victories at Platae and Mycale in 479 B.C. Athens and Sparta offered common resistance, and Delian League was formed in 480 B.C. That decided the fate of Persia, and the victories of Hellas were won at Salamis and Marathon, though armed warriors of Xerxes lined the shore of Attica and even Acropolis was in Persian hands. Themistocles so placed his ships in the narrow straits of Salamis that his own men had no alternative but to fight to the end, and the Persian ships lacked room in which to maneuver to advantages. The League lasted about 19 years, sometimes under Sparta and sometimes under Athens. But the decisive victory over Persia gave Athens with her fleet dominant power, and ushered the great Age of Athens which lasted up to the death of Macedonian Alexander. Dorian Corinth and Aegina were also rival maritime powers of Athens. Athens became imperialistic. With the fall of Cimon in 461 B.C. Sparta took the side of Dorian Corinth and thus led to Peloponnesian War. Sparta declaring war in an ultimatum demanded autonomy to the subjects of Athens. Thus democratic Alpine Sparta—a land power—fought against oligarchy of Athens of mixed Aryan, Caspian and Mediterranean peoples. In a sense it was a racial conflict of domination, rather than of principles.

Lycurgus was the law-giver of Sparta. He established a Senate of 28 members to govern it. To root out inequality he made land and riches communal, belonging equally to all members. To ensure this equality he introduced public tables (Phiditia) where all were to eat in common of the same meal and other food-stuffs as fixed by the senators. It was forbidden to eat at home to be attended by servants or fatten like an animal in private. He thought gluttony led to sensuality, dissoluteness, indiscipline and weakness. On account of frequent expeditions of their husbands during which women were left sole mistresses at home, Dorian women took a large amount of sexual liberty and promiscuous indulgence. To encourage marriage and for health, beauty and physical development of the people, Lycurgus ordained the virgins to exercise themselves in wrunning, resting and throwing quoits and darts so that their bodies being strong and vigorous, the children produced from them might be the same, and that thus fortified by exercise they might easily bear the pangs of childbirth and delivery with safety. And the virgins and youngmen were made to dance and sing naked on certain festivals. These songs were sung to emulate love of glory and bravery. Raillery and satirical glances thrown out in sports were terrible punishment for the cowards. The king and Senate attended these festivals and sports with other citizens. Here youngmen and women selected each other for beauty, health and accomplishments. But

bachelors above thirty were forbidden to see these games, festivities and naked virgins. And to add to their infamy magistrates commanded them to march naked round the market place in the winter, singing a song, condemning themselves for committing race suicide. They were also deprived of that honour and respect which the younger people paid to the old. Even an eminent commander like Dercyllidus was insulted by a youngman who instead of saluting him and giving him a seat told him, "you have no child to give place to me when I am old". If a youngman could carry away a grown up robust maiden inspite of her resistance to his home, as an expression of his virility, energy and strength, he was entitled to marry her. This was only possible if the maiden gave the youngman encouragement, admired him, reciprocated his love, and thus was a passive partner in her own abduction, otherwise however strong a youngman might be, he could never carry away a robust maiden forcibly against her opposition. Then the woman that had the direction of wedding cut short the bride's hair, dressed her in man's clothes, laid her upon a mattress and left her there alone. The bridegroom after having supped at the common table, went in secretly to her, untied her girdle, enjoyed the pleasures of her company, and modestly retired to his usual apartment to sleep as usual with other youngmen. And he observed the same conduct afterwards, spending the day with his companions, sleeping with them at night, but somehow the couple managed to find convenient opportunities for their periodical unions, without being discovered even by family members. This kind of clandestine congress was supposed to exercise modesty, chastity and temperance and to preserve the first ardour of their love fresh and unabated as they were not satiated like those who always lived together. If the husband desired a very beautiful, robust or a learned son, he could introduce to his wife a hero of a game or one learned in discourse. Wife also could satisfy her desires with one of her choice without giving jealousy in her husband. Even a stranger seeing a pretty married woman could address her or her husband to enjoy her favours in order to raise famous children. Children alone bore the name of the husband. There was no jealousy. Love was open, free and frank, based on mutual selection. Life was gay and cheerful. Children, though bore the name of their parents, more belonged to the state than to them. As soon as a child was born, father had to carry it to a place, called *Lesche*, to be examined by the elders who assembled there. If it was strong and well-proportioned, they ordered for its nursing and education, for which they allotted to it one of 9000 shares of the proceeds of the land. Spartan Dorians had the best lands in the vicinity, and had these cultivated by slaves (helots), whilst as ruling citizens they dedicated themselves to exercises, war, dancing, feasting and affairs

of state. But if the child was sickly or deformed, they ordered it to be thrown into a place called Apothelae which is a deep cavern near the mountain Taygetus, concluding that its life could be of no advantage to itself or to the state. Trained state nurses took care of the babies. Infants were never swathed; therefore their limbs had a freer turn and their countenance a more liberal air. From infancy children were left in the dark and attended regularly so that they might not be afraid of being left alone or be fond of crying to get attention of their parents. As soon as children were 7 years old, they were enrolled in companies where they were all kept under the same order and discipline and had their exercises and recreations in common. He who showed great courage was made the captain of the company whose orders others were to obey. As for learning they had just to learn what was necessary. The rest of their education was disciplinary, to carry out the commands of their superiors, to endure hardship, to fight and to conquer. They had to cut their hair very close, walk barefoot and play naked. They slept in companies on rough bed. Their food was so scanty to keep them thin and slender that they were permitted to steal whatever victuals they could ingeniously contrive to do it when persons were asleep or kept but indifferent watch. If however they were detected in stealing, they were not only punished with whipping, but also with hunger. And the boys stole with such caution that one of them having conveyed a young fox under his garment suffered the animal to tear out his bowels with its teeth and claws, choosing rather to die than to be detected. Poetry, music and elocution were assiduously cultivated. Spartans were under strict discipline. No man was at liberty to do what he pleased. He was more a voluntary unit of the state than a free personality. The city being an armed camp, each Spartan had his specific duty and fixed allowance. Spartans neither knew riches nor poverty. Their few needs were easily supplied by the state. Helots tilled the soil to furnish the state with necessary food stuffs. Commerce was forbidden to the Spartans so that they could enjoy leisure. And when they were not in war, their time was taken up in dancing, feasting, love-making, inspecting the boys, teaching them useful arts and crafts, or learning lessons from the elders. Senators were elected by citizens from the wise experienced men who had attained their full threescore years. Like all Alpines, Dorians buried their dead, as the Aryans cremated them. Eleven days were fixed for mourning. On the 12th day mourning was ended by offering a sacrifice to Ceres (Death).

Dorians worshipped chiefly **Apollo** and **Heracles**. Apollo was primarily the sun god. As sun god he was the protector of vegetables, cattle and herds. However the days of new moon and the full moon were sacred to him, perhaps as because moon beams were regarded a

favourable to vegetable growth. The consecration of wolf to Apollo, or as he was called *lugegenes* (born of wolf) means possibly that Ursa Major was regarded as the centre of the solar system. It is also said that as wolves damaged cattle, wolf became associated with Apollo as a totemic religion. Apollo became the most popular of the Greek gods. Many legends are ascribed to him. In Attica he became a marine deity associated with *Delphinus*, and Delphinia festival was celebrated. The most usual attributes of Apollo were the lyre (Lyra) and bow (Sagittarius). And sacred to him were the wolf (Ursa Major), stag (Taurus), swan (Cygnus), crow (Corvus) and snake (Serpens). Apollo was represented more frequently than any other deity in Hellenic art. Apollo appears in the form which seeks to combine manhood with eternal youth (Apollo Belvedere). **Haracles** (Hercules) was pursued by Hera (*Puranic Putana*) with her hatred after his birth. She sent serpents (Serpens) to kill him, but he strangled them to death (*Puranic Kālai Nāg*). As he grew up he learnt driving chariots, wrestling, fighting singing and playing lyre (Lyra). He captured the lion (Leo of Nemea) which made a great havoc among the flocks, and as a reward he got 50 daughters of its king; hydra (Hydra) of Lerna; boar (Lupus) of Erymuntus; Cretan bull (Taurus) and seized the cattle of Garyon. He fought Centaur (Centaurus). His second wife was Demeira, daughter of Claydon king Orneus for whom he wrestled with her other suitors. Heracles fell madly in love with Iole, but was repulsed by her father. He also fell in love with the Lydian queen Omphale whom he served to gain her favours. He also captured Iole. In art and legends Heracles is represented as a very strong man, a huge eater, drinker and very amorous. Towards Hercules the entire solar system is moving at the rate of 12 miles per second. It seems like the Purānic legends Apollo represents the sun (Vishnu), and Heracles the Hercules (Purānic Krishna). Both the Dorians and Yādavas (Yutea) were Alpines. Hyacanthus, a beautiful youth, was loved by Apollo. But while teaching the play of discus, he killed him accidentally, and from his wound hyacinth flower grew and the festival of *Hyacinthia*.

Achaeans were divided into tribes (*phule*; Sans *Jāti*), clans (*genos*, Latin *gens*; Sans *Gotra*), and phatry (Latin *Curia*; Sans. *Kula*). The religion of the Hellenes (Achæans and Ionians) was anthropomorphic polytheism. **Hestia** (Latin *Vesta*; *Vedic Agni*: *Aras*), the blazing hearth-fire, is the most important of Hellenic divinities. As the hearth-fire blazed and brightened every home, the centre of Hellenic faith, as she had the honour of presiding over all sacrifices, there was also a civic hearth in the *prytaneum*, the townhall, where there was a common hearth-fire ever burning round which the magistrates met. In myths it is said that Apollo and Poseidon became suitors for her hand,

but she chose to remain a virgin (pure) for ever, whereupon Zeus bestowed upon her the honour of presiding over all sacrifices. Hestia is one of the 12 Olympian deities. **Zeus Pater** (Vedic *Dyausha pitar* = Father Heaven) is the father of gods and men, dwelling on Mt. Olympus in Thessaly (9570 ft.) which was believed to penetrate with its lofty summit into heaven itself. Here gods lived under his omnipotent command. He was married to his sister Hera (Vedic *Prithivi Mātār*). He is armed with thunder and lightning. He had two sons—Ares and Hephaestus. His second wife was Themis who bore him Horae and Moerae; third wife Eurinome who bore him Graces; fourth wife Demeter who bore him Persephone; fifth wife Mnemosyne who bore him Muses; sixth wife Leto who bore him Apollo and Artemis. The 12 gods of Olympus were Zeus (the head of them all), Poseidon, Apollo, Ares, Hermes, Hephaestus, Hestia, Demeter, Hera, Athena, Aphrodite and Artemis. **Hera** (the Mother Earth), the only married goddess was represented as a majestic woman (Roman Juno) of mature age, with a beautiful forehead, large and widely opened eyes, her hair adorned with a crown in the great temple of Argos by the sculptor Polycetus. **Jupiter**, identified by the Romans with the Hellenic Zeus, was the lord of heaven, and his wife, Juno, the queen of heaven. Next to Venus, the most brilliant object in the heavens is the giant planet Jupiter, accompanied by 11 moons. By its prominence Jupiter became the ruler of the heaven. **Demeter** (*Puranic Devamāta* = Heavenly Mother; Roman Ceres), sister and wife of Zeus, was the protectress of agriculture and of all fruits of the earth. She was represented in full attire, wearing round her head a garland of corn ears and in her hand she holds corn-ears. In autumn (Virgo: 22nd September: autumnal equinox) the harvesting is done, and the girls were set to glean the fields, and for this reason Virgo (Virgin) holds in her hand a spike of corn. Demeter represents Virgo. **Aphrodite**, goddess of love and beauty, springing from the foam of the sea, which indicates she was of Phoenician origin—Astroreth, was the daughter of Zeus. She was the wife of Hephaestus, but proved faithless to him, and was in love with Ares, god of war, Dionysus, Hermes, Poseidon and Adonis. She is represented in works of art with her son Eros (Cupid). Her statue by Praxiteles is a marvelous work of art. Babylonian Ishtar and Egyptian Isis combined in them, both the aspects of heavenly mother and goddess of love and fertility. But Hellenic Aphrodite has been differentiated only as goddess of beauty and love though she represented like Demeter the Virgo. Its prototype the Roman Venus was originally a goddess of the vernal season. Later it was identified with goddess of love and beauty, and represented instead of Virgo the planet Venus, the most beautiful object in the heavens with her silvery splendour. The risings and settings of Venus

were regarded as two different planets, and that which appeared in the morning was called by them Phosphorus or Lucifer, and that which appeared in the evening Hesperus Erigone who was regarded as the wife of Bacchus. **Ares**, called Mars by the Romans, was the god of war. Mars is the first of the outer planets, speeding at the rate of 15 miles a second with two tiny moons, named Phobos. **Athena** is the Vedic Ahanā. Like Ushā who is not mentioned as having any mother, but to have sprung from the head of the Dyausha (murdhadvāh, the east), Athena sprung from the head of Zeus. She later became the patron deity of Athens, and consequently war goddess, and the magnificent festival of Parathenæ was celebrated at Athens in her honour. **Artemis** is the twin sister of Apollo, a huntress, armed with bow, quiver and arrows, and consequently protectress of the flocks and the chase. Artemis armed her arrows at *Orion*, a handsome hunter as he attempted to rape Eos, the dawn maiden, and changed Eos into deer, because she was bathing naked. According to Aitareya Brahmana (111.33) Prajāpati (*Orion*) being enamoured of his daughter Ushā followed her. Ushā changed herself into a female deer Rohini (*Taurus*). At this Rudra being incensed at the father pairing with his own daughter (Rv. X. 6. 1—6) aimed his arrows at him. *Taurus* is called deer for there is close resemblance between the two. And behind is the *Orion*. We find (S.B. 11.12-8) that Mrigasirā (L. *Orionis*) lies at the head of Prajāpati. The arrow with 3 knots means a number of stars in the straight line from the opposite direction of Sagittarius. Artemis therefore represents Sagittarius. **Chiron** was the wisest of all Centaurs, and instructed by Artemis, he was renowned for his skill in hunting. But while fighting other Centaurs one of the poisoned arrows struck Chiron, and Chiron was placed in Sagittarius, represented by an arrow—Latin *Sagitta*. It seems Sagittarius was originally represented by Artemis, and her place was later taken by Chiron, a later importation from Syria. Centaurs were generally represented as men from the head to the loins, while the remainder of the body that of horse, instead of bull (*Taurus*) which is in opposite colour as in Babylonia. **Astraea** (=star maiden) the goddess of justice who weighed the deeds of men and was identified with *Virgo*, now *Libra*, the autumnal equinox, is now represented by *Balance*. **Orion** was a handsome giant and hunter. Orion outraged Eos and as this was displeasing to gods, he was shot by Artemis (*Sagittarius*) with her arrow. As Orion boasted that he could kill any beast, gods in order to punish him for his vanity sent scorpions (*Scorpio*) which is in opposite colour) to overcome him. **Pan** (*Pannus* = Pushan) as an Arcadian god of flocks and shepherd; first represented *Auriga*, the charioteer with a kid in his hands. Later in art he being represented with goat's horns and feet in the act of dancing and very sensually inclined, was identified

with Capricornus. Aquarius represents the rainy season when the waters seem to be poured forth from the heavens as if from a pitcher. Aquarius is pictured with a huge jar (Sans. *Kumbha*) from which water wells forth. In Hellenic legend Aquarius is identified with **Deucalion** who with his wife Pyrrha were the only mortals that were saved due to a previous warning of an impending flood by his father Zeus (compare the Gilgamesh, Biblical, Iranian and Manu flood legends). Deucalion built a ship in which he and his wife floated in safety during the 9 day's flood which destroyed all other inhabitants, of Hellas. At last the ship rested on Mt Parnassus in Phocis.

Hermes (Roman *Mercury*), herald of the gods, and so note! for cunning and eloquence, rescued Phrixus and his sister Helle from the intrigues of their stepmother Ino who had intended to sacrifice them to their father Zeus, by placing them on a Ram with Golden Fleece (Aries) and riding them through the air. Hella fell into the sea which was called after her Hellespont. Phrixus sacrificed to Zeus the ram which had carried him, and its golden fleece was hung in the grove of Ares (Mars). Europa, a daughter of Trojan king Agenor (according to Iliad of Phœnix) was very pretty. Her beauty charmed Zeus who assumed the form of a white and black bull (Equinoctial Taurus) and mingled with the herd as Europa and her maidens were sporting on the sea shore. Encouraged by the beauty and tameness of the bull, Europa ventured to mount on his back whereupon the bull rushed into the sea and swam with her to Crete. Here Europa became by Zeus the mother of Menos (Mediterraneans). The event was commemorated after naming the spring constellation Taurus (Bull).

Poseidon represents the Pisces (fish), and consequently its habitat the Sea. **Dioscuri**—Castor and Pollux—were placed by their father Zeus in the constellation *Gemini* for the wonderful brotherly love and for which they were rewarded by Poseidon as the patron deity of sailors, having command over winds and waves. **Hercules**, the strong man while fighting the Lernian Hydra which harried the county was bitten in the heel by a crab (in opposite colures). Hera immortalized it by placing the crab (Cancer) amongst the stars of heaven. Hercules undertook to kill the Lion (Leo) of Nemæa, and he is pictured as wearing lion's skin ; games of strength were instituted in his honour. **Dionysus** was conceived by Semele (Earth = Zemelo) when Zeus appeared to her in thunder and lightning which dazzled her and so she gave a premature birth. Dionysus however was nursed by nymphs whom Zeus rewarded by placing them as Hyades (asterism in Taurus) among the stars. When grown up he hired a ship which belonged to Tyrrhenia (Pelasgi = Caspian) pirates. But the pirates instead of landing at Naxos steered towards Asia to sell him there as a slave. Thereupon Dionysus changed

the mast and oars into serpents (Serpens) and himself into a lion (Leo). On his return to Europe he passed through Thrace which was mostly peopled by Bassi (Alpines), Pelasgi (Caspian), but was ill received by spartan law giver Lycurgus who was a Dorian. He then came to Thebes where women abandoned themselves in drinking, merriments and orgiastic pleasures. The worship of Dionysus flourished in Phrygia and Lydia. He was the patron deity of vine; and consequently drinking. Naturally therefore his worship was attended with excessive drinking and sexual licences. Vine, serpent, tiger, panther were sacred to him. But man was frequently sacrificed to him. From fifth century B.C. he was identified with Bacchus. It seems that Dionysus represented Serpentarius, known as Ophiuchus, and resembled in his characteristics the traits of Hindu Siva, Syrian Bāal, Egyptian Osiris, a composite deity of Pelagic origin in Thrace.

VIII.—GERMANIA

In Epipaleolithic period Baltic was still a fresh water lake (called by geologists Ancylus Lake), thus connecting Denmark with southern Sweden by a land bridge. On the shore of this lake lived Mongoloid fishermen, and at Magle-nose were found many tools of bone, horn and stone, the most typical being the barbed harpoon of bone and clipped flint axe, known as tranchet. In the following period (Ertebolle) a rise in the sea-level made the sea flow into the Baltic (Littorina Sea). Typical remains of the age are found in vast kitchen-middens, consisting of bone, horn tools, flint, wide mouthed bulging jars with pointed base. Only domesticated animal was the dog. Agriculture was unknown. The peoples were Palæ Alpines. Of Palæolithic period Piltdown skull, similar to Gibraltar skull, a blend of the Australoid and Mongoloid, has been found in Sussex. In Neolithic times to eastern Sweden (Gottland) Mediterranean and Palæ-Alpine factors were pushed by Negroids and Australoids; and in Mecklenburg in North-West and in Silesia in the southeast Negroids were in the majority with a minority of Australoids along the Baltic shores. In the Middle Palæolithic (Aurignacian) Mediterraneans appeared as in France. And at the later Paleolithic Caspians became dominant, coming from the east. Through Neolithic times North German plains, Czecho-Slovakia and Austria had dominant Mediterranean factors. With the advent of Neolithic times, Mediterraneans overum England, Ireland, and wesetrn coast of Scotland, and they are associated with megalithic remains and Long Barrows burial mounds. The Mediterraneans spread over Denmark and Sweden and in later Neolithic period (Long Stone Cist) spreading to Norway and inner Sweden. Remains of domestic animals like sheep, swine,

cattle and dog have been found round their huts. At the end of the Neolithic period Caspians overran northern German plains, Baltic region, Scandinavia, and penetrated into France, Spain, and thence into Africa. They brought barley, wheat and flax. They were the Goths and Vandals of the later age. They are the giants of the Nordic tales. They were about 7 feet tall. At the end of the Paleolithic period Alpines are found in southern Germany. In Neolithic times Alpines are found in great numbers in Switzerland, central France and Belgium. Alpines and Mediterraneans are much stronger in Westergotland district than in Skane further south where Palæ-Alpines and Caspian factors are more dominant as in adjacent Danish Islands. Alpines also were dominant in Southern Norway and Friesland. It indicates the Alpines came through the North Sea. Alpines spread over England, Eastern and Northern Scotland and reached only as a minor degree in Ireland. Yorkshire and Aberdeen however held their place against the new comers. These Alpines of Bronze Period that came from Belgium and France brought Celtic Speech. And this speech was imposed in Wales, Cornwall, and Devonshire by the Alpines on the dominant Mediterranean population. Celtic became *Galic* in Ireland. Alpine graves are known by *Round Barrows*. Gaidels (Alpine Celt) were the rulers of Wales and Ireland, where the Mediterraneans were the principal factors. An oak coffin in a barrow at Havdrup, Denmark, contained a male skeleton of an Alpine with all his clothes preserved. These were a high round cap, a wide mantle, a kind of fringed kilt and two fragments of leg coverings, all of woven wool, and the remains of leather shoes, a bronze brooch, a finger ring, two bracelets, and horn-handled bronze dagger. Alpines introduced barley and flax. When the Aryans came, they called the Celts foreigners (Welsh). And from *Welsh* (foreigner) have been derived the names *Wales*, *Corn-Wales*, *Valars*, *Walloons* and *Wach*.

On the Salisbury Plain of Southern England, near Stonehenge, we see the meeting of the Mediterraneans and the Alpines. The Mediterraneans came from France and Spain through South-western England about 2500 B.C. They are represented in long barrows where skeletons of Mediterranean type 5½ ft long with dolichocephalic cranium with barbed flint arrows have been found. Alpines (Celts) came from Belgium through North-eastern England in early bronze period about 1600 B.C. They are represented by Round Barrows where a brachycephalic people, slightly taller than the Mediterranean, of Alpine type with bronze dagger and awl have been found. Stonehenge was also Alpine temple for calculating summer and winter solstices. Trilithons—the huge upright stones are the Celtic *Menhirs*=high stone; recumbent *Slaughtering Stone*=**Dolmen**=stone slab; the Stonehenge is the Celtic *Cromlech*=stone-circle. The *Hele Stone* marked the rising of the summer solstitial sun in the

northeast when the day was longest and setting of it in the Northwest. The winter solstitial sun rose in the southwest. Thus equinoxes were also determined. The cremation urns of mixed clay and fine pebbles, entirely moulded by hand without betraying any trace of the use of potter's wheel, dried in the sun and later imperfectly baked in the dying embers of brushwood fire, found in the upper layers of Round Barrow, are of Aryan origin who came from the Rhine valley.

Aryans (Wiro, Ira), known also generally as Indo-Germans and Nordics, were a blend of Caspians, Mediterraneans and a few remaining Australoids and Negroids in the Valdai Plateau region. This Baltic climate seems to possess a specific potency to create blond type of men. Here we find many Finns who are a blend of Palæ-Alpines and Alpines, many Poles who are Alpines, are now blonds, with flaxen hair and blue eyes, though originally they had brunet complexion, dark hair and dark eyes, and yet betraying unmistakably their racial origin through their cranial and nasal indices, bony structure and stature. **Aryans** were tall, blue-eyed, flaxen-haired blonds. They were **Horse-Breeders** and knew the *use of iron*. **They cremated their dead.** From this plateau region Aryans like a torrent spread in all directions through the river valleys of the Volga towards the east, Dnieper towards the south and Duna towards the north. They pushed the Caspians and occupied the Baltic region and North German Plains, advancing through Lithuania and Prussia. By this pressure Mongoloids were driven to the inhospitable region of Lapland, Palæ-Alpines and Alpines to Finland, and Caspians to the Baltic Shore and to Scandinavia. Suevi, Alemanni, Burgundians were originally wandering shepherd tribes, consisting of nobles, freemen and slaves. Belgæ, Franks, Saxons, Ingeones (Achaæans), Lombards, Thuringians practised husbanding. Alemanni settled in upper Germany and Germans are still called by French Allemands. Cimri (Vedic-Cumuri, Rv. 11. 15. 9), Goths (Getæ, Jāta Rv. 1. 28. 4), Vandals, Gepedæ were Aryanized Caspians. Angles were Aryanized Australoids. Many of these tribes particularly Scania spread into Scandinavia. Lombards and Umbrians reached northern Italy by about 1100 B.C. Scania clans were daring raiders. They settled in Normandy of France—in 911 A.D. Cymry or Brythony tribe of Alpine extract was pushed by the Saxons to the South. Cymry (Brythony), speaking Celtic dialect, invaded Belgium, which has derived its name from its settlement by Belgæ, an Aryan tribe; Brittany in France is known after their settlement. From there they crossed to England and settled in Cornwall, and spoke the Cornish dialect. After Brythony tribe, Britain has been named. English Channel Coast was ravaged about 300-400 A.D. by Saxons who formed settlements about both sides of the Channel, and the coast of Brittany was later known as Litus Saxonicum.

Normans landed in England in 1066 A.D. Ireland is mostly Mediterranean, except slightly tinged with Goidel, an Alpine tribe, in the West, from whom *Galic* language has been derived. Ulster and South-Scotland have strong Saxon and Norse elements due to their sea-raids. The population in England is mostly Mediterranean, but blended with the Palae-Alpines, Alpines, Australoid Angles, Aryan Saxons and Normans. Germany is mostly peopled by blended Caspian and Aryans, but in the east there are strong infiltrations of the Alpines. Scandinavia is mostly peopled by Caspians, superimposed by Aryans.

In later bronze period cremation was general, introduced by the Aryans. The burnt bones were at first put in small stone cysts, and sometimes in pottery urns. Hallstatt iron daggers, and later La Tene iron swords and broaches have been found in Scandinavia. In later bronze period burial is displaced, and cremation is practically the universal rule in the early iron age. Cremation prevailed among the Teutonic peoples upto the fifth century A.D, and among the old Saxons till much later. It came into Britain with the Anglo-Saxon invaders and continued in use until nearly the close of 6th century A.D. According to Icelandic Saga after 6th century cremation was not common; isolated cases occurred upto 10th century. Warriors who fell on the field of battle were burned on funeral piles, together with their arms and the bodies of their enemies, and immense mounds were raised over them. Naval chiefs were consumed with their ships, either on shore or on open sea. One of the Norse heroes, who had been brought on shore mortally wounded ordered all the booty and the dead bodies of the enemies piled on the deck of his ship, seated himself on a raised seat above them as in a throne, drifted from the shore to the ocean where the whole ship was set ablaze to be consumed as a spectacular show to the onlookers at the beach. Women killed themselves on their husband's bodies to be consumed together in the funeral piles. After bloody battles German women killed themselves in great numbers on the bodies of their killed husbands to be burnt together.

Women were highly honoured in Aryan communities. Maidens were brought up in the retirement of their homes where they busied themselves in domestic employments, and only associated with men when guests arrived at their paternal home. A German maiden seldom married before her twentieth year or a man before his thirtieth, and to this custom of late marriage Romans attributed the robust health and untiring energy of the Germans. An insult offered to female modesty was regarded as an unpardonable crime. On the wedding day only the pure virgin could put on the virginal wreath. No maiden could wear it whose honour was not spotless. Slander, if proved, was punished with unusual severity. Rape, under whatever circumstances, was punished

with death. But still the crime was not uncommon, as the Teutons were untamed virile people. So gradually the punishment became more lenient. Among the Frissi the woman was placed between her parents and her ravisher; if she turned towards the later, the crime was forgiven; but if she turned to the former, the criminal was condemned to death. Wife was chosen for her health, beauty and virtue, and not for her wealth, for a daughter did not inherit her father's property. Rather the bridegroom had to make presents of arms and oxen to her father and guardian as a token purchase money to secure right of guardianship over her which was formerly invested in her father. Marriage by purchase was prominent in Kent among the Old Saxons, Langobardi and Burgundians. Among the Franks, a small sum was paid as a symbolic of transference of the right of guardianship (Among the Hindu it is called *Gotrantara dakshina*=exogamous clannish transference fee of right). The affianced pair shook hands, exchanged kisses and rings. And it was usual to place a drawn and sharp sword between a newly married pair to enforce continence (In the *Grihyasutras* sexual intercourse for first three nights is forbidden). Teutonic society had three classes of people—*Edelinge* (nobles) who were the lords of the land; *Frilinge* (freemen) who were perhaps younger sons of the nobles who did not inherit any land; *Lazzi* of the Saxons, *Liti* of the Franks, *Leute* of the Germans (freedman: slave). Marriages between *Frilinge* (freeman) and *Lazzi* (slaves: common people) were forbidden; and if they took place, the children lost caste and were declared slaves. A freeborn man could marry his slave after giving her freedom. But a freeborn woman could on no account marry a slave, and this ignomy was punished with death. Adultery on the part of the wife was another inexpiable crime. If the husband did not kill the guilty wife with his own hand, she was turned, naked with shorn head, out of the house, and whipped from village to village until she sank from fatigue, a custom that was prevalent among the Saxons until a very late period. But any assault committed against women was more severely punished than against men. Among the Saxons maidens and women were guarded against injury by a double fine; among the Alemanni and Bavarians, any assault against women met with double punishment; among the Franks and Thuringians treble, and still higher if the injured women happened to be pregnant. Every woman was free to carry arms. Women were also allowed to speak in council, and those noted for capacity and skill often led great and important undertakings. Fidelity unto death was vowed in marriage, and she was not allowed to take a second husband. "She can have but one husband, as she can have but one body and one life." Women killed themselves on their husband's dead bodies to be burnt together in the same funeral pyres.

Lakes, rivers and springs were held sacred. The image of the goddess **Hertha** (hearth goddess: Gk. *Hestia*; Roman *Vesta*), in a chariot drawn by cows, was brought in a solemn procession in a lake of Zeeland, and there washed by the slaves who immediately after the ceremony were drowned. Nerthus (Hertha) was worshipped by a number of *tribes* including the Angli, round the coast of southern Baltic. There were also places of sacrifice on the Bodensee and in the vicinity of the falls of the Rhine. As late as the 14th century, women of Cologne bathed in the Rhine on St. John's day in order to wash away their sins. There was a grand festival at the winter solstice, when sacrifices were made to the growing sun, known as *Sunarblut* (sonnenopfer). Twelve darkest nights (new moons) of the year were also sacred, and fire was lit in an open space in the darkest night during winter solstice, known as Yule Feast. Vernal equinox was also sacred. The Swedes every nine years celebrated a solemn feast which lasted nine days during which 99 men, 99 dogs, 99 cocks and 99 hawks were sacrificed. A similar sacrifice took place in Denmark which was abolished in 926 A.D. by law. When an animal was killed, first the sacrificial altar and then the bystanders were sprinkled with blood, and the head of the animal hung upon a tree. As they generally sacrificed and ate horses, the eating of horse flesh became a mark of distinction between the heathen and the Christian. Horse was a consecrated animal. Cow was also venerated, perhaps of Alpine origin, as amongst the Cymry bronze bull was the chief object of worship. Cimbri (Vedic *Sambara*: Caspian) sacrificed their Roman prisoners; and in times of dearth the Swedes sacrificed their king, though King's touch was regarded as curative, and Kings were not unoften worshipped after death. During an eclipse of the sun and the moon the people crowded together and shouted in order to scare off the wolf attempting to grasp the sun or the moon.

All Father (father of all) reigned over boundless void, which by the power of his glance split into two halves—(1) *Muspelheim*, the world of light; (2) *Niflheim*, the abode of darkness. From darkness arose the heavy ponderous giant *Ymer*, the symbol of terror. From light and fire sprung the divine cow—*Audhumla*—the symbol of nourishing and preserving power. The cow licked the good god Buri, out of a rock of salt, and three sons came out—Odin, Wile and We. They slew Ymer, and tearing his body into pieces created the earth out of it. Ymer's skull formed the vault of heaven; his brain the clouds; his hair, the forests; his bones, the mountains; and his blood, the sea. The rainbow, the sign of the union formed a bridge—Bifrost—joining earth to heaven by which gods descended to the earth and the souls of men mounted to *Walhalla*.

Odin (Gk. Hermes), the messenger of the gods, was the patron deity of the Teutons. Odin originally represented Mercury. From Saxon Woden's day (Latin dies Mercurii) English Wednesday has originated. Being nearest planet to the sun, Odin became identified with the sun. In the golden temple at Upsala, Odin, the supreme deity of the Teutons, from the Gulf of Bothnia to the Bodensee, was first imagined as beaming sun, then the supreme father, and finally the human hero—Odin-Siege. As heaven itself, the sun was Odin's eyes; the Great Bear (Ursa Major) Odin's chariot carrier; **Freya**, the Venus, the goddess of love, was his consort. From **Freya**, *Friday* has originated. Frigga, the Mother Earth, was his another consort. Frigga's chariot was drawn by cows, while that of Odin by horse as well as bear. Thor or Dunar, the god of thunder, drawn by black goats through space, was first identified with Auriga, and later with Jupiter. From Thor's day has originated Thursday. Tyr was war god like the Gk. Ares and Roman Mars. From Tyr or Tiw's (Mars) day has developed Tuesday.

IX.—SLAVICA

Russia is a vast plain, except the Urals where there are many passes. So it is a broad splendid gateway for rapid migrations of wandering tribes. In earliest paleolithic age Mongoloids spread in all directions—north, south, east and west. They covered extensive territories. Even in earliest Paleolithic period Mongoloids are found in the Baltic region, in England as revealed by Piltdown skull of Sussex which is a blend of Mongoloid and Australoid, and in southern Africa. Australoids from Java spread over Russia coming possibly through the Chinese coast and Siberia. Karyaks and Chuckchi of Kamchatkan, Yukagirs and Yakuts on the Lena are mixtures of Mongoloids and Australoids in various proportions, though among the Yakuts there are also some elements of Caspians. Negroids from Senegal spread over Russia through Spain and the Black sea region. Palæ-Alpines from Eastern Turkestan spread over Russian plains, and thence into Switzerland, France and Great Britain. Mediterraneans spread over the Black Sea region, and mixed with the Negroids, and later with the Caspians, Alpines and Aryans, formed Ruthenians. Mediterraneans reached the Baltic through the Dnieper. Caspians from the Black Sea region followed the same track. And pushed north by the slow but irresistible pressure of the Alpines, coming from Western Turkestan, Caspians and Mediterraneans with a few remnants of the Australoids and Negroids were fused into Aryans on the Valdai Plateau of the Baltic region. Pushed successively north by later immigrants from the south, Mongoloids were forced into northern Scandinavia, known as Laps. Palæ-Alpines, slightly mixed

with the Alpines were driven to the northern Baltic, known as Esthonians, Ingrians and Finns. Samoyedes of the Arctic Ural region are mixtures of the Australoids and Palæ Alpines. Caspians forced their way to the Pacific, skirting the lower Urals, Altai, Sayam and Baikal Mountains and Amur River, but ascending the courses of Obi, Yenesi and Yena. From the Amur basin through Korea, the Caspians reached Japan and Polynesia. Aryans from Valdai Plateau spread through Duna, Dnieper and Volga basins in different directions.

Aryans, settled in the north-east of the Carpathians in the upper reaches of the Vistula, Pripet and Dniester, Duna, Dnieper and Volga, were known as *Slavs*. Achæans and Illyrians branched off from an ancestral stock and entered into Thrace. The Slavs spoke the eastern or *satem* branch of the Aryan language which included with the Slavonic, Lithuanian, Lettish, Old Prussian, Illyrian (Albanian), Zend of the Avesta and Vedic Sanskrit. The western guttural *centum* group included Greek, Latin, Teutonic, Tocharish (*Puranic* Tukhara) and Khatti (Hittite). Aryans through the Volga basin reached not only the central parts of European Russia, but also Iran, and through Pamir (Kailāsa region) Indo-Gangetic plain. So there is a very close relationship between the Slavonic and Indo-Iranian languages, and they belong to the *satem* group of the Aryan speech. Gods were also similar. But Christianity has obliterated the landmarks of the ancient faith, though *equinoctial* and *solstitial* festivals still survive as Saint's days. Slavonic **Bogu** meaning *god* is the Iranian *Baga*, Vedic *Bhaga*, indicating the course of the sun from autumnal equinox to winter solstice. Thunderer (vajra-vāhu = armed with thunder : Rv. 1.32.1.) **Perun** (Lithuanian **Perkunas**) is **Purandhara** (Rv. 1.102.7); a name of Indra (Centaurus). **Svarog** (Vedic Aditi; Purānic *Sparga*) was the luminous heaven, **Daz-bog** (the sun), **Chors** (Vedic Agni = Aras) and **Veles** (Vedic *Pushan* = Auriga), the god of cattle, were his children. **Stri bog** (bog = bogu = god) is Vedic Rudra = Sagittarius. **Triglar**, three-headed (Vedic *Trisiras*) monster is the Hydra. **Svetovit**, the white bear, is the Ursa Major (Vedic Saptarshi). **Vesna**, the goddess of spring, is the Vedic *Vasanta*, the vernal equinox which renewed life and energy. **Morana** (Sk. marana = death), the goddess of death and winter represented winter solstice. The souls (*hert*) of the departed ancestors burnt in the shape of hearth god *Demo-Bog* (Vedic Agni) to guard and protect the family. Water (Vedic Apā = Aquarius) was sacred. The bodies of the dead were given up to flames in order to make easier their passage to the realm of the dead (Rai = Vedic Pitri). The wife, slaves and domestic animals were burned on the funeral pyre to serve them, and the Cremation was preceded by a feast and games in their honour.

Australoids from Java spread along the China coast up to Behring Strait and further in earliest Palæolithic Age. Mongoloids from Western Mongolia overran North-eastern Tibet, China, and drove the Australoids to the sea coast. Palae-Alpines from Eastern Turkestan occupied Southern China, Eastern Tibet, Siam and Burma, absorbing and driving out the earlier folks. Caspians from the Northern Caspian Sea region entered into Eastern Turkestan, occupied Tarim basin, entered into Tibet where Caspian factors are found in large numbers in the west, drove the Mongoloids, Palae-Alpines and Australoids in the south-east, Caspians through Tibet entered into India. In China the Caspians spread through Hwangho, upper Yangtszekiang, Lake districts and Hsiang, and Mekong basins. Alpines from Western Turkestan amalgamated with the Caspians in western Tibet, and spread extensively over Northern China. In northern Shantung and Chili, in the Hwangho delta, the people are tall, a blend of Alpines, Caspians, Palae-Alpines, and Australoids as a very minor factor. South eastern Kwantung people are a mixture of Caspians and Palae-Alpines, with platyrrhine Australoid in the minority. On its north in Fokien and Chekiang the peoples are a mixture of Alpines and Australoids. In Szechwan of upper Yangtszekiang, the upper classes are a blend of Alpines and Caspians, and the common people of Caspians and Palae Alpines. Lolo people of the province, being a blend of Alpines and Caspians, are tall, with white rosy complexion and open eyes. Manchus are of medium height, yellowish complexion, straight black hair and dark oblique eyes. They are a blend of Mongoloids and Alpines. The yellowish complexion, oblique eyes, flat face with prominent cheek bones of the Chinese are due to the underlying Mongoloid factor in their racial composition. Mon-Khmer people of the Mekong delta are a mixture of Caspians with the Australoid, Negrito, and Palae-Alpines as minor factors. Thai people are a mixture of Palae-Alpines, Negrito and Australoid who were displaced by the Caspians.

Alpine chief **Panku** became the ruler of Kansu and Shensi. His descendant Suijen was known as *Fire Producer*, for he knew the art of making fire through friction of woods. **Fu Hsi**, a Caspian, (2852-2737) introduced matrimony, substituting patriarchy for the matriarchy. He introduced hunting, fishing and care of the flocks. **Fu Hsi** was succeeded by **Shen Nung** to whom is ascribed the introduction of tilling of the fields, agricultural implements and the use of herbs for medicinal purpose. **Huang Ti**, meaning Yellow Emperor (2698-2598), a Mongolian, became powerful and extended his kingdom. He was the inventor of wagon, and his consort of the manufacture of silk. He established the worship of the sun, the moon, five planets and ancestor worship. **Huang Ti** was succeeded by **Shao Hao** (2598-2514)

who instituted music in order to bring spirits and men into harmony. He was succeeded by Chuan Hsu (2514-2436) who introduced the worship of the Heavens and the Earth, and caused music to be played during worship after the imitation of the heavenly music—thunder. His successor Ti ku (2433-2366) dabbled in Astronomy and introduced worship of heavenly bodies with dances and sacrifices. His successor Yao (2357-2255) in the year 2300 B. C. determined the vernal equinox at Lieu (Hydra), when the days and nights are equal, and the people are dispersed in the fields, and the birds and beasts breed and copulate; summer solstice in Hwo (Scorpio) when the day is the longest, and the people are dispersed, birds and beasts have their feathers and hair thin and change their coats; autumnal equinox in Niu (*B* Aquarius) when the people feel at ease; winter solstice in Mao (Pleiades in Taurus) when the day is the shortest, the people keep in their houses, and the coats of birds and beasts are downy and thick. Yao also commanded Hsi and Hos to calculate and delineate (the movements and appearances of the sun, the moon, stars and zodiacal spaces.—*The Canon of Yao*. Yao abdicated his throne in favour of Shun (2255). Shun made a burnt offering to the Heavens and sacrificed to the Mountains and Rivers. **Yu**, the founder of Hsia Dynasty (2205-1766), drained away the waters of a great flood. Its last monarch Chieh Kue was a depraved tyrant, and Tang by a successful rebellion founded the **Shang** or **Yin** Dynasty which lasted from 1766 to 1122 B. C. Tang in his proclamation said; Heavens have given every man a conscience; and if all men acted according to its dictates, they would not stray from the right path. The way of the Heavens is to bless the good and punish the bad. He has sent down the calamities on the house of Hsia to make manifest its crimes. Wu Ting (1324-1264) began his reign by not speaking for three years, leaving all state affairs to his premier, while he devoted his time to gain inner revelation and intuitive experience by contemplation. Wui made a human image of the Heavens. And when he was out hunting he was struck down by a violent thunder clap and killed. The last Shang king Chou Hsin was dominated by his infamous concubine Ta Chi at whose instigation he imprisoned Wen Wang, a popular frontier chief who protested against the misrule of his sovereign. In prison Wen Wang wrote I Ching—*Canon of Changes*. Wu Wang, son of Wen Wang, secured his father's release, and with the coalition of other disaffected nobles crossed Hwangho at Meng, overthrew the army in the plains of Mu, at which the tyrant burned himself in his own palace, and became the first monarch of the **Chou Dynasty** which ruled about nine centuries (1122-249 B. C.). Under the Chou Dynasty Chinese kingdom vastly extended; Chinese and Chinese culture were carried to the sea in the east, to the Yanste on the south and the

eastern borders of Szechwan. Then frontier barbarians adopted the Chinese culture, and were gradually incorporated by the conquerors. Civilization was already well-advanced. Agriculture was highly developed with irrigation and regular records of lands. Monotheistic conception was developed, called **T'ien**. Confucius (551:479) ethics reveal the culture of the age. Chous were overthrown by a Chin chief in 226 B. C. who unified China, and became its first emperor—Shi Huang Ti. He abolished the feudal system with its many petty states and hereditary rulers. He formed a central government with Hsianfu as its capital. He divided the country into 36 provinces. He introduced a uniform system of laws, weights and measures. To protect the northern frontier against the marauding raids, he erected the great wall, which is one of the wonders of the world. But he ordered the burning of the *ancient books*, excepting those on Medicine, Agriculture and Arboriculture. For this infamous act, insurrections broke out. Chin Shi Huang Ti died in 210 B. C. His rightful heir Fu Su died in banishment. Hu Hai who usurped the throne was murdered in 207 B. C. Liu Pang an insurrectionary chief succeeded in establishing the **Han Dynasty** in 202 B. C., and it lasted up to 220 A. D.

The Chinese are a practical, industrious and intelligent people. Their religion is fundamentally based on pragmatic social utility, integrity and harmony. Ancient Chinese religion is not known except that ancestor worship was the main point of their faith. But in ancient myths *dragon* (Draco), Phoenix (a southern constellation), **White Tiger** (Ursa Major) and **Tortoise** (Cancer) represented Spring, Summer, Autumn and Winter, and they were the four sacred animals. Other heavenly animals were Bull (Taurus), Boar (Lupus), Serpent (Serpens), Horse (Pegasus), Lamb (Aries), Monkey (Monoceros), Cock (Aquila), Dog (Canis Major), Hare (Canis Minor), Tiger (Leo), Rat (Capricornus), Crow (Corvus). These constellations were observed by the Chinese quite independently while they were still in hunting stage in Central Asia.

But on this were grafted the Babylonian Zodiac. Thus serpent symbolized woman (Heavenly Mother, Babylonian *Sesü*), representing Virgo; Horse=Lion (Leo: *Aru*); Lamb=crab (Cancer: *Pulukku*); Monkey=man and woman (Gemini: *Masü*); Cock=Bull (Taurus: *Mennu*); Dog=Ram (Aries: *Sarihu*); Boar=Fishes (Pisces: *Zib*); Bull=Dolphin (Capricornus: *Pa*); Rat=Vase (Aquarius: *Gu*); Tiger=Bow (Sagittarius: *Ensu*); Hare=Scorpion (Scorpio: *Agrabu*); Dragon=Balance (Libra: *Zibanitu*).

The Chinese mention 28 asterisms together with their number of degrees. Kio (Horn, 11° = Chitrā = Spica, meaning an ear of grain which Virgo holds in her hand), Kang (neck, 11° = Svati) = Virgo. Fang (Room, 8° = Anurādhā), Sin (Heart, 8° = Jyesthā), Uei (Tail, 15° = Mūlā) = Scorpio.

Ki (Sieve, 9° = Purva Ashārha), Teu (Measure, 24° = Uttara Ashārah) = Sagittarius. Niu (Damsel 11° = Vedic Apā, Srāvanā), Goi (Void = Satabhishaj) = Aquarius. Mao (Krittikā = Pleiades), Pi (End, 15° = Rohini) = Taurus. Tse (Bill 1° = Mrigasiras), Tsan (crossing, 11° = Ardra) = Orion. Che (Danger, 20° = Purva Bhādrapada), Pi (House, 16° = Uttara Bhādrapada) = Pegasus (Vedic *Asvins* ; Khatti *Nasatya*).

In Ursa Major (Peh Tao = northern bushel : Dipper) there are three councilor spirits who record the deeds of men, so it is the seat of Divine Justice. "When the handle of the northern bushel (Peh Tao) points east at nightfall, it is spring through the land ; when it points south it is the summer ; when west it is autumn ; and when north it is winter."

The Chinese New Year falls on the first new moon after the sun has entered Aquarius, which will never happen before January 21, nor after February 19. The months are strictly regulated by the moon. The first of every month is new moon and fifteenth is the full moon. New year's day is a feast of great rejoicing. It is celebrated with paper lanterns and paper dragons. On fifteenth of the first month, the Chinese celebrate the spirit of Heaven (Full moon), who is the chief of the trinity with water and earth. Earth spirit is worshipped on the full moon of the seventh month (Virgo), and water spirit in the tenth of ninth month (Gemini). On the seventh night of the seventh month (Virgo), girls have a festival in which they make offerings to Chih Nu, the spinning damsel, represented by bright star Vega in Lyra, who excelled in her skill in weaving and her industrial habits. However after her marriage to Keng Niu, the Herdsmen (Aquila) who herded his cattle on the silver stream of heaven (the Milky Way), they gave themselves to merry making and idleness. Thereupon her father sun god separated the lovers by the stream and placed them on each side of the Milky Way, only allowing them to meet but once a year on the seventh day of the seventh month. In the eighth month (autumn), the moon shines brighter than in any other month during the year. So on its full-moon night (Libra), the birth day of the moon is celebrated. On her birthday festival people exchange congratulations and presents. On the fifteenth of the twelfth month the people celebrate their Thanksgiving Day, and dragon (Chin Lun) is worshipped. On New year's eve a paper cow is carried to the temple of Tai Tsai where the symbol of the old year is torn to pieces and the new year in the shape of a young calf is brought to light. Two festivals of the queen of Heaven (Tien Hou : Virgo) are celebrated with great rejoicings in spring and autumn (*Hindu Vāsanti* and *Durgā*).

Ancestor Worship is very popular in China, and the reason is given in the *Shih King* out of gratitude for their love and service. Filial duty and respect for the old are the cardinal virtues of the Chinese. "Where once were tangled thickets, now gone is every thorn. Thanks to our

father's labors, we grow our rice and corn, our rice in crops abundant, our corn on every hand. Thus filled are all our grnners, and stacks unnumbered stand. For meat and drink they serve us, for sacrificial food, for comfort, for refreshment, and for pladge of higher good." In China a coin is placed in the dead man's mouth, which is a custom that prevailed also in ancient Greece where it was intended as a fee for Charon (Canis Major), the ferryman for ferrying the soul over the river Styx (Milky Way). Persis venerate dogs. Zupoteks killed a dog.

So early as third century B. C. Buddhism penetrated into China, though it was not before the time of Kānishka in first century A. D. there was a regular Buddhist propaganda. But it was bitterly opposed by the Taoists. In this struggle of supremacy both religions borrowed the best from the other. Taoists adopted the Buddhist scheme of temples, priests, nuns and rituals. But though the Chinese have a very ancient artistic tradition, Buddhistic sculptures are formal and stylish after the pattern of Central Asia and Gāndhāra. The earliest bronze Buddhissattvas may be dated between 437—444 A. D. and the stone Buddha of 457 A. D. The guardians at the gate (Dvārapālas) lack natural contours; they are but grotesque huge figures with exaggerated muscular formations. But the Buddhist rock cut gallery at the Yun Kang cave temples near Ta Tung Fu in Shansi where northern Wei Dynasty had its capital until 494 is of fine execution. The sculpturing continued up to sixth century A. D. Buddhism whose cardinal doctrine is *humanity* (Ahinsā), however did not succeed in abolishing animal sacrifices, but it denounced the slaughter for food of ox which tills the soil. The son of Heaven made a sacrifice of an ox (*Taurus*) of one colour on a blazing pile of wood; a feudal noble any fatted ox; any petty official a ram (*Aries*) or a boar (*Lupus*); common people onions and eggs in spring, wheat and fish (*Pisces*) in summer, millet and sucking pig (*Lupus*) in autumn, unhulled rice and goose (*Cygnus*) in winter.

Number five is important among the Chinese. There are Five Blessings:—longevity, riches, peacefulness, serenity, love of virtue and happy consummation of life. Five Eternal Ideals of Humaneness:—uprightness, propriety, insight and faithfulness. Five Cardinal Relations:—between sovereign and subject, between father and son, between elder brother and younger brother, between husband and wife, between friend and friend. Five elements: water, fire, wood, metal, earth. "By wood can be produced fire; by fire can be produced earth (through resultant ashes); from earth can be produced metals (by mining); from metals can be produced water (they can be changed through heat to a liquid state); from water can be produced wood (plants); when fire heats metals, they are liquefied". Hindu Dhātus are earth, water, fire, air, ether (*Vyoma*).

Love Poem : "How rises the moon in radiant glory ? My most charming and sweetest lady, listen gently to my love's story. Does my poor heart beat in vain for thee ? How rises the moon in cloudless effulgence ? O most winsome and purest lady, give thy lover more indulgence, for my heart has been enduring a good deal for thy love. How rises the moon in splendor most brightly. O my fairest and loveliest lady, wilt thou never reciprocate my love ?"—*Shih King* (1.X11.8).

XI.—NIPPON

I.—Racial Elements in Japan : Australoids spread over the Chinese littoral up to Sakhalin. These Austrics had a certain mixture of Negroid blood which imparted to their hair wavy characteristics. From Sakhalin they spread over Yezo, Kurile Isles and all over Japan. But they were pushed again to the northern Yezo by the successful invasions of the Mongoloids, Palae-Alpines, Caspians, Alpines and Malays ; and mixed with them they have formed into Ainu. The Gilyaks of Sakhalin and the Amur region are similar in appearance to the Ainus of northern Yezo and southern Sakhalin. The pure Ainu is mostly dolichocephalic with moderate prognathism. He is of short stature, but thickly built with prominent brows, bushy locks, reddish-brown skin which is sometimes quite dark, round deep-set eyes, lone divergent lashes, straight nose and much hair on the body, and particularly the face. These are all Australoid characteristics. The long nose is due to Caspian admixture of blood. And the brachycephalic elements among the Ainus are due to the infiltration of Mongoloid, Palae-Alpine, and Alpine bloods among them which increase rapidly southward. The Ainu represents the last remnants of the Australoid Race that spread over the Chinese coast up to Kamchatka which has been absorbed or destroyed elsewhere, but survives here in isolation, partly mixed with other racial elements of Japan. The Ainu has a striking resemblance to the Todas of Nilgiris who are a blend of Austrics with Mediterraneans. **Mongoloids** possibly spread over Japan, coming along the Korean coast. They absorbed the Austrics and pushed their remnants northwards. The lower class population in Japan has yellow (mixed with Austrics brownish) complexion, broad face, prominent cheek-bones, oblique eyes, short flat nose and wide mouth, betraying its Mongoloid origin as the dominant racial factor in China, Japan's neighbouring continent. They are probably represented by Susanno's descendants.

Palae-Alpine invasion is possibly historically represented by **Jimmu Tenno** who came from Kyushu and conquered southern Japan. Palae-Alpines are of medium height, medium round head, yellowish complexion and medium broad nose. **Malays**, a blend of Mongoloids, Negritos and Palae-Alpines, are found in Southern China and Japan.

They are small in stature with a well-knit frame, prominent cheek-bones with a tendency to prognathism, short neck and nose, broad and well-developed chest, long trunk, small and delicate hands, yellowish-brown complexion. The peoples of Kiu-Kiu Islands which extends from Kyushu southward upto Formosa have a stronger Negrito admixture. In stature they are shorter than even the southern Japanese, their skin color is darker and their hair is frequently wavy. **The Caspians**, sweeping through the foot-hills of Altai Mounts, reached from Aralo-Caspian basin, the Amur region, Manchuria and Korea whence they arrived in Kanazawa region where they are still a dominant factor; and which is still represented by the **Yamato** group and the aristocracy of Japan. The Caspian type is characterized by tallness, combined with slenderness and elegance of figure, long face, long neck, large teeth, an aquiline nose, long trunk, narrow chest, receding chin, delicately shaped small hand with long slender fingers. The complexion may be rosy white with slight yellowish tinge, but having more or less oblique eyes. **The Alpines** are represented by **Izumo** group. The Alpines are of medium height, high-vaulted round head, oval face with fine nose, light yellowish complexion, and with a tendency to fleshiness. They came from Korea via Tsushima Isles. The relative shortness of the legs to the trunk of the body is an Alpine trait. To this feature a Japanese when seated looks almost as tall as a European, though there may be a great difference between their statures when both are standing. This characteristic has been attributed to the Japanese habit of kneeling instead of sitting; but it is also marked among the working classes who pass most of their time in standing.

However the Japanese racial elements remain no isolated units. They have been fused and blended. And the Mongoloid oblique eyes have become common feature of the Japanese though the complexion varies from rosy fair to dark-brownish. The obliquity of the eye is due to the higher level of the upper corner. And the shape of the corner is peculiar. The inner corner is partly or entirely covered by a fold of the upper lip continuing more or less into the lower lid. This fold often covers also the whole free rim of the upper lid so that the insertion of the eye-lashes are hidden and the opening between the lids is so narrowed as to disappear altogether at the moment of laughter. And the eye-lashes are also comparatively short and sparse, and they converse instead of diverging as in other races.

II.—The Japanese Traits: The Japanese are a very courteous, polite, neat and clean people. They possess extraordinary self-control and serenity of temperament. They bear trials and tribulations with imperturbable calm. Though feelings cannot but be blunted if long habitually suppressed, the Japanese do not seem to be lacking in emotions.

as is testified by the increasing number of suicides by disappointed lovers. They are a disciplined and obedient people. Respect and obedience for the authority are ingrained in their nature. Sons show respectful obedience to their parents, and who in their turn are indulgent fond fathers. The Japanese woman is an obedient daughter, devoted faithful wife and a tender-hearted mother. She is temperate, frugal and unselfish. She is not easily swayed by affluence or adversity. She is patient in her sufferings and bears afflictions with fortitude. Neither power nor position makes her giddy with pride or haughtiness.

The Japanese woman is modest without being a prude. Sexual urge among the Japanese is no matter of shame, prudery, hide and seek as in the west, but a natural expression of health, youth and vitality, without being repressed and indented into unnatural perverse channels by artificial checks and restrictions. But the people possess such good manners and self-control that women can walk freely in lonely streets in depth of night without any fear or being followed and molested. It is possible that the segregation of *Fille de joie* in fixed quarters (*Yoshihara*) has contributed to the freedom and safety of Japanese women else where. The Japanese people are of gay and cheerful disposition. Patriotism has the religious ardor with them. They are hardy and capable of great endurance. They are intelligent and adaptive.

Japan has a very extensive indented coast line, thus facilitating maritime communications and commerce. On the Pacific Ocean side the bottom slopes very abruptly, descending precipitously at a point not far from the northeast coast of the mainland, known as Tuscarora Deep (4635 fathoms deep). The configurations indicate a colossal submarine crater from which originates the majority of Japanese earthquakes. The average depth of the Japan Sea is about 1200 fathoms. The Japanese mountains and valleys have soft scenic charms. **Fujiyama** (Peerless Mount) has wonderful grace in its contour. Great streams of lava have flowed from it in ancient times, the course of which can still be traced upto 15 miles from the summit. Some of the delightful lakes of Japan have been formed by damming the river courses by the ejection of volcanic eruptions. The scenic charms of the country have developed among the Japanese a fine esthetic sense.

III. **The Religion of Japan**: The sun-goddess **Amaterasu's** grandson **Jimmu Tenno** was the first sovereign (660 B. C.) of Japan, and his descendants have been ruling Japan in unbroken succession ever since. Hirohito, the present Japanese emperor, is her 128th direct descendant. Naturally therefore the Japanese pay reverence to the sun-goddess **Amaterasu Omokami**, the heaven-shining great august deity. It is to her shrine at Ise that pilgrims chiefly flock. At Ise her image was enshrined in 5 B.C. which as well as her mirror, jewel and sword were

entrusted to the keeping of a princess. This is the original Shinto-shrine. Shinto is thus a mixture of ancestor and nature worship.

Buddhism entered China at the beginning of the Christian era. But it did not become dominant before fourth century. In 552 A. D. the king of Kudara (Pakchoi), a Korean province sent by an envoy to emperor Kimmei of Japan an image of the Buddha with several Sutras and a letter in which he extolled Buddhism as the most excellent of doctrines. Emperor Kimmei became enthusiastic by the opportunity of listening to so wonderful a doctrine. But Buddhism met stubborn opposition from Shinto court officials and priests. However with the zealous support of Prince-Regent Shotoku Taishi (572-621) during the reign of empress Suiko (572-633), a brilliant statesman, warrior and scholar, Buddhism became firmly established.

Shotoku Taishi built many Buddhist temples, and he divided the country into dioceses under Buddhist prelates. The priests taught the arts of road and bridge building, and scholars were sent to China to learn the tenets of Buddhism. But the struggle for supremacy still continued between Buddhism and Shintoism for decades. However towards the end of the seventh century the Shinto priests were reconciled when their deities were made Buddhisattvas, and they thus surrendered their shrines to Buddhist priesthood. Buddhism thus became a state religion, and began to grow in power and influence.

Between the middle of the seventh century to that of eighth six **Hinayana** sects were introduced from China. Up to this time the Buddhist missionaries and priests were usually Chinese and Koreans. But from eighth century onwards when Kioto became the capital of the empire the Japanese began to take leading parts. Dengio Daishi (800) went to China and became the founder of Tendai (Heavenly Tranquility) sect. Kobo Daishi (774-874) established *Shingon* (True Word). Gradually six principal sects appeared, subdivided into 37 sub-sects. Buddhism of Japan before Dengio Daishi was of the *Vaipulya* school. But Dengio's Tendai doctrine is eclectic, based on Sadharma Pundarikā. Kobo Daishi, regarded as the incarnation of Vairacana, by gradual synthesis, led his followers from the doctrine of Hinayana which taught personal salvation to the grand humanitarian conception of Mahayana which strived after perfect enlightenment not only for the sake of the devotee, but for the corporate national welfare and human progress. Buddhism is liable to eclecticism, for it has a vast literature. Hsuan Tsang's Chinese translation of the Mahayana Pragnā Pāra-nita is 25 times as large as the Bible. Zen sect with its three sub-divisions—Rinzai (1163), Soto (1223), Obaku (1650)—taught that Truth is reached by deep contemplation and by the knowledge that the "highest wisdom and most perfect enlightenment are attained when all the elements of phenomenal

existence are recognized as transitory, illusory and unreal". This creed is responsible for Japanese Bushido and stoicism. Its priesthood practised asceticism, being indifferent to worldly pleasures and possessions, and became erudite scholars. Shinran (1173-1262), a disciple of Honen Shonin, founded Jodo Sinshu (True Sect of Jodo), and they built splendid monasteries in Kioto. This sect divested itself of all metaphysics, dispensed with ceremonials and rituals, did not impose any vows of celibacy or renunciation of the world, simply made faith in Amida (Amitābha) the main object and principle of their religion. Nichiren (1222-1282) founded Hokken sect, based on Sadharma Pundarikā. It taught that there is only one true Buddha, the source of all phenomenal existence—the moon in the firmament—the other Buddhas being like the moon reflected in waters—the shadowy reflection of the original Buddha. It tended to be a monotheistic creed.

IV. Japanese Arts and Architecture: It is remarkable that the Japanese conceived a goddess Amaterasu instead of a male deity as their sovereignty and inspiration. A goddess denotes grace, charms, delicacy and arts, and the Japanese people, particularly their women, are highly gifted with them. The Japanese art is impressionistic. It awakens thoughts instead of supplying them. However it is so naturalistic, and strokes of brush so dexterous, neat and clean that it has an alluring decorative effect. Though conventional elements are dominant, but their manipulations are so clever, harmonious and free, that nature seems to suggest both motive and ideas.

The introduction of Indian Buddhist style of painting with its rich brilliant coloring and lavish use of gold to show vividly the image of the Buddha in the distant niches of dim-lit Buddhist halls created real schools of Japanese schools of arts. Mural paintings of pre-Buddhistic days possess very little distinctive notes. They are of rudimentary character. The earliest oil-paintings are the Buddhist figures and legendary scenes on the portable wooden Tamamurshii shrine. In Yakushiji temple the portrait of Prince-regent Shotoku with his two sons, who as a regent of empress Suiko (573-628) fostered Buddhism, is painted, ascribed to Korean artists, with the same Aryan face, fashions and coiffures and dress as have been found in a Buddhist tomb of 7th century at Turfan by Aurel Stein. The frescoes in the Haruji Temple at Nara are grand works of art. The inspiring vision of Amida Buddha rising in glory behind the mountains or descending to welcome the redeemed souls to paradise is ascribed to Eshim Soza (d 1017).

Sculpture: Though 1800 pieces of sculptures have been scheduled as national treasures, few pre-Buddhistic specimens have been preserved. The stone warriors of Higo are of crude workmanship, dating the second decade of sixth century. The baked clay figures (*haniwa*) of men, women

animals and birds which decorated burial mounds, do not reveal any high distinctive artistic talents. Only with the introduction of Buddhism, the real sculpturing begins as in painting. Buddhism had the quickening effect on latent talents. There are many early bronze figures in the Imperial Household Collection, including a Kwannon (Avalikitesvara), bearing the date of 591, and the famous group of 48 figures. In the Kondo of Horyuji there is a gilded Sakyamuni dated 625 with two attendants where they were placed by sculptor Tori who modelled them. During the Hakuho period (645-707) magnificent bronze sculptures were cast. The Yakushi (Bhaishajya-guru) trinity in Yakushiji of Yamato, all measuring about 10 feet in height, are in Indian Arya features. The bronze Amitabha trinity of Tachibana Fujin is well-noted for its high artistic execution. In the Kamakura period natural representation was introduced by the insertion of rock crystals for the eyes and use of brilliant colors and cut gold for the decoration of robes. And the Japanese artists perfected the art of casting gigantic statues, with hollow removable core round which metal was run in a skin just thick enough for strength without waste of material. The great image of Lochana Buddha at Nara measures about 138 feet in height, and weighs about 550 tons. The Amida of Kamakura measures 325 feet in height. These colossal statues were of course built up gradually in their place by casting segment after segment. Thus for the Nara Dei-butsu the mould was constructed in a series of steps ascending 12 inches at a time until the neck and the head were reached which was cast in one shell 12 feet high. The Kamakura bronze statue is not only the masterpiece of the sculptors Kaikei and Unkei, but also of the sculpturing art. The colossal bronze Buddha sits in perfect serenity with penetrating benevolent eyes, blessing the worshippers kneeling before him.

The Japanese Architecture has been conditioned by the frequency of earthquakes which average about 3 daily. The seismic disturbance is a regular feature of Japanese existence. The shores bordering the Pacific Ocean are slowly rising and the shores on the Japan Sea are correspondingly subsiding. The consequent destruction of life and property is enormous. In the 1923 earthquake alone 553,049 houses were destroyed, and 91,344 lives were lost. Over a third of Tokio and the whole of Yokohama were demolished. The dwelling houses are, therefore, simple and lightly-constructed which can stand well the earthquake shocks and can do little damage if they fall.

The dwelling houses are usually one or two storied, built of wood, particularly of Hinoko (*Chamaecyparis obtusa*) which is abundant, hard, durable and capable of fine polish. They are roofed with grey tiles or with thatch in rural areas. The house is divided into rooms with removable sliding screens. The floor is covered with 2 inches thick

mat, measuring 3'6" feet. Light is admitted by paper-covered lattice. Everything is neat and clean. In wall decoration there is simplicity with æsthetic harmony. In industrial towns like Tokio, Yokohama, Osaka, reinforced concrete buildings are being erected, especially after the earthquake, with simple, bold and daring outlines in modernized designs.

Japanese Gardens are world-famous for their charms, beauty, their naturalistic designs and proportions. They aim at and splendidly succeed to bring man closer to nature. Master designers can reproduce large landscapes in miniature gardens with artificial lakes, water falls, bridges, temples, planting dwarfed trees, giving the charming vista and enchanting illusion of largeness.

V. Mythology and Historical Traditions of Japan : Two Books—Kojiki (Records of Ancient Matters) compiled in 712 A. D. and Nihon Shoki (Chronicles of Japan) compiled in 720—describe the mythical period of pre-historic Japan. Chronicles are based on Chinese traditions while Records are of Japanese origin, and source of Shinto religion. In ancient times the Heaven and the Earth were not yet separated, but consisted of a gelatinous mass, enclosing a nucleus like that of an egg. The transparent gelatinous mass was thinly drawn out and formed the Heaven, while the heavier denser mass settled down and formed the Earth." On the "plain of the high Heaven" three divinities were spontaneously born. They begat many children ending with the god Izangi and the goddess Izanami to whom their parents gave instruction "to consolidate and give birth to the drifting land of the earth which was then young and like floating oil drifts about the manner of a jelly-fish." To carry out the project, a jewelled spear was given them. And standing upon the bridge that connects Heaven and the Earth, they thrust it down and stirred the brine with it." When the brine went curdle-curdle, they drew the spear up, and the brine that dripped from the end of the spear coagulated and became an island." Upon this land the two divinities descended, and in their union they begat the Islands of Japan and numerous deities, representing the forces of nature. But in giving birth to Fire, Izanami perished. And her consort Izangi in search of her made his way to the underworld (to the land of the dead like Ishtar in search of Gilgamesh) to bring her back, and told her : "The land I started to make with you is not yet thoroughly completed." But failing to bring her back, he returned to the Earth. And as he washed his left eye to remove the pollutions of Hades, the sun-goddess Amaterasu Omikami came into existence ; the god of the moon from the right eye ; the god of force from the nose. To these three he assigned respectively the dominion of the sun, the dominion of the moon and the dominion of the ocean.

But Susano-no-Mikoto, the god of force, rebelled against the decree, imprisoned the sun-goddess in a cave, killed the goddess of food, but was banished from the heaven. Susano descended to Izumo. Susano's descendants got the sovereignty of Japan. Susano most probably represents the Mongoloid. The sun-goddess Amaterasu sent three expeditions against the descendants of Susano. Finally her grandson Ninigi succeeded in occupying Hyuga in the southern island of Kyushu. The sun-goddess Amatearsu addressed to Ninigi: "You, my grandson, go and govern it. This land shall be hereditarily ruled by my descendants. And may the prosperity of the Imperial House be ever like the heaven and the Earth." Ninigi's great-grandson, known as Kemu-Yamato-Iware-Biko, and later titled as Jimmu-Tenno (Jimmu, son of Heaven), set out from Hyuga in 667 B. C. and was crowned in Yamato in 660 B. C. The invaders were armed with bows, spears and swords. Jimmu Tennos seem to be Palae Alpine. Jimmu died at Kashiahora in 658 B. C. The present ruling Mikado is the lineal descendant of Jimmu, and is therefore the oldest ruling dynasty, and consequently receives august loyalty and veneration from his people. Jimmu-Tenno was crowned in Yamato in 660 B. C. So 660 B. C. is the starting point of Japanese chronology. Meiji Tenno (1852-1912), son of Komei Tenno (Tenno = Emperor) laid the foundation of Greater Modern Japan. His son Yoshihito consolidated and expanded it. Hirohito, the present Emperor of Japan, is the 124th direct descendant of Jimmu-Tenno, and all Japan has celebrated the 2600th birthday of the Empire last year (660 B. C.—1940 A. D. = 2600 years).

XII—AMERICA

Bering Strait which connects Asia with America is less than fifty miles wide and has got Diomede islands near the middle. So it can be easily crossed over. Moreover it is frozen over during winter, thus creating a land bridge. **The Eskimos** on both sides of the Strait are almost identical in physique, speech and customs. And behind the Eskimos the north Siberian tribes—Chukchee, Koryak, Yukaghir—closely resemble the Amerind tribes—Dene, Tlingit, Haida. These conclusively prove that America was peopled from Asia through Bering Strait. The underlying racial factor among the Amerinds is the **Mongoloid**. For such distinctive traits as brown skin, straight, stiff, black head hair; a minimum of beard and body hair; broad face with high cheek bones; shovel-shaped incisor teeth; bluish pigment spots in the sacral region during infancy are identical with the Mongoloids and Amerinds. Australoids seem to be the next immigrants. They have been forced by the pressure of later racial drifts into the

continental refuge areas or shore districts. Baja of California, Iroquois and Algonkian tribes of Ohio and Tennessee, Coahuila in northern Mexico, Ipiiboto on the Orinco, Caraya and Mehinaku of Brazilian highlands are of long low skull with platyrrhine nose which unmistakably betray their Australoid origin. Palae-Alpines were the next arrivals. They covered the entire central portion of North America, Guinas, north-western portion of Brazil, Pampas and Buenos Aires of Argentina. Shoshoni, Bannock, Upte of south-western plateau region U. S. A., Shoshonean tribes of southern California, Choctaw of Florida, Pima of Mexico, Arawaks of Lesser Antilles are broad headed with platyrrhine nose which show that they are Palae-Alpines. Eskimos and Greenlanders show dominant Caspian type with long head, broad face and thin nose. Iroquois and Lenape of New England show strong Caspian factors. Zotzil, Tzendals of Chipias show Caspian factors. **Mayas** of Yucatan are blends of Caspians and Palae-Alpines. Alikalup of Chilean Archipelago, Tehnelche of Pantagonia and Onas of Tierra del Fuego are the tallest Amerinds of Caspian type. Aztecs and Zapotecs of Mexico show strong Palae-Alpine elements in them, mixed with the Caspians. The Alpines are the latest of Amerind arrivals. Alpines mixed with Palae-Alpines have formed the main Central brachycephalic block of the middle Northern America. The brachycephalic block with dominant Alpine factor stretches from the Great Lakes and St Laurence and down through the plains almost to the Gulf of Mexico. The Mandano, Arikara, Arapaho, Cheyenne are high-vaulted brachycephalics with leptorrhine nose which betray they Alpine ancestry. Cajamarea of northern Peru, Quechuci and Aimara of Bolivia are Alpine. Aroucanians of the Andes are dominantly Alpine. The **Incas** were a mixed people of Alpines, Palae-Alpines as dominant factors with Australoids as a secondary. **Mayas** of Central America were ignorant of iron, wheel for pottery or traction, and arch in architecture. Stone tools were only available for quarrying and carving. But inspite of that monolithic steles and altars, erected on stepped pyramids, faced with cut stone blocks and usually furnished with a stairway on one or more sides, are really wonderful. The Maya mason was ignorant of the true arch. Buildings were roofed by a series of over-stepping courses which approached one another until they could be united by a series of single slabs. The creator-god of the Mayas was Kukulcan (Kukul=quetzal-bird, *can*=snake; Aztec Quetzalcoatl), a winged serpent, most probably representing the constellation *Corvus* on the *Hydra*. Another god was *Izanna* (Hurakan of the Quiche and Aztec Tezcathipoca), the vault of the heaven. **Chac**, associated with rain and thunder with a pendulous nose like the trunk of the tapir, was the most important in the pantheon, for he was not only the giver of

vegetation but also of fertility and creation. The sun god and maize god were no less important. Death god was represented by a skull or a skeleton on the sculptures. Blood offerings were made by individual worshippers by piercing the ears or the tongue. Prisoners of war were sacrificed before the gods by piercing their heart with a sharp stone dagger. Early Maya Empire lasted about 4 centuries. The New Empire began about 163 A. D.

The Incas of the Andes were great builders of Megalithic masonry. Scattered blocks carved with a precision almost incredible for a people ignorant of iron are found as architectural remains. Fine bonding and accurately fitting can still be seen in the apsidal end of the great temple to the sun at Cuzco, which forms the foundation of the present cathedral. Stone was probably worked with stone though copper was smelted in furnaces and hardened by casting and hammering. But the fine flaking of the Mayas is not found among them though the manufacture of axes, mortars and other vessels, by means of polishing, attained a high degree of proficiency. The Inca potter was ignorant of the wheel, and his vases were built by the coiling process. Vases in the form of human heads and figures were modelled on lines which suggest that they were actual portraits. Archeological remains have been found at Tiahuanaco (at the southern end of Lake Titicaca), Nasca on the coast of southern Peru and Truxillo on the coast of northern Peru, dating from second century B. C. to second century A. D. The Inca government was a kind of state socialism with the Inca nobles forming a controlling bureaucracy. Inca himself ruled as a supreme divine authority, as a representative of the sun god. The sceptre of the Incas descended in unbroken succession from father to son through their whole dynasty. The right of inheritance was claimed by the eldest son of the *Coya*, the lawful queen, who in later times was selected from his sisters. When Inca's children and children of the nobles attained the age of 15, after they had severe military training and discipline, these children of the *sun* knelt before Inca who pierced their ears with a golden bodkin. When an Inca died, that is, sent to the mansion of his father—the sun, his bowels were taken from the body and deposited in the temple of Tampa. A quantity of his plate and jewels was buried with them, and a number of his attendants and favourite concubines, amounting sometimes to a thousand, was immolated on his tomb.

Tiahuanacos worshipped Uircocha, the god of rain and thunder, and consequently of fertility and creation, and his worship persisted until the sun worship was forcibly introduced by the Incas in the 15th century. The tribal Huaca of the Inca was the sun. The most ancient of the sun temple was in the island of Titicaca where the Inca authority

developed. But the most renowned of the temple was at Cuzco, the capital. On the western wall of the temple was emblazoned a representation of the sun in human form looking forth from amidst innumerable rays of light, engraved on a massive plate of gold thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence and which was reflected back from golden ornaments with which the walls and ceilings were everywhere encrusted. Gold was the *tears wept by the sun*. Its adjacent temple was consecrated to the Moon, the *mother* of the *Incas*. Her effigy was delineated in the same manner as that of the sun on a vast plate of silver which gave a pale whitish light. Another temple was dedicated to Chasca, the youth with the long curling locks, representing the Venus, the page of the sun. There was another temple to Rainbow whose many coloured arch spanned the walls of the edifice with radiant polychromy.

The High Priest (*Villac Vnu*) was second only to the Inca in dignity, and was usually chosen from his brothers, and he held his office for life. At the feast of Raymi (winter solstice) a *fire* was kindled by means of a concave mirror of polished metal, which collecting the rays of the sun into a focus upon a quantity of dried cotton, speedily set it on fire. When the sky was overcast and the face of the sun father was hidden from his worshipers, which was esteemed a bad omen, fire was obtained by means of friction. The sacred flame was entrusted to the care of the *Virgins of the sun*, and if by any neglect it was suffered to go out in the course of the year, the event was regarded as a calamity. A burnt offering of a great number of slaughtered llamas, flock of the sun, was then made on the altar. A fine cake, kneaded of maize flour by the hands of the virgins of the sun, was then placed on the royal board, where the Inca presiding over the feast, pledged his great nobles in generous goblets of fermented liquor, and the long revelry of the day was closed at night by music and dancing. The virgins of the sun had not only to watch over the sacred flame, but were also employed in spinning and embroidery, and with the fine hair of the vicuna wove the hangings for the temples. As soon as these virgins entered into the temple precinct, they had to cut off all connection from their own parents and friends. No one but the Inca and his queen (*Coya*) could enter into these establishments. If any virgin was detected in amorous sports, she was to be buried alive, and her lover to be strangled to death. At Cuzco the virgins chiefly were maidens of royal blood. While in other towns daughters of nobles and girls of personal charms of common families could enter in. The virgins of the sun were

also brides of the Inca. The most beautiful among them were selected for the honours of his bed and transferred to the seraglio. The great nobles were also allowed like their sovereign a plurality of wives. Marriage among the Peruvians took place once a year. On the appointed day of the year all those of marriageable age—which in the males was fixed at not less than 24 and ability to maintain a family, and in the maidens at 18 or 20—were called together in the great squares of their respective towns throughout the Inca empire. The Inca presided over the assembly of marriageable youths of nobles and united them. Officers in other places did the same. No one was allowed to select a wife beyond the community to which he belonged. No marriage was valid without mutual consent and the consent of the parents.

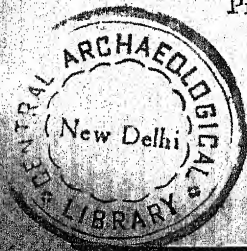
The Zapotecs of Southern Mexico (Oaxaca) at Monte Alban built a temple which they ascended by the widest staircase known, 130 feet wide from side to side, 42 feet high with 33 steps. They used sea-shells as a trumpet by their priests by clipping off the base and thereby forming the mouth-piece. They used bone daggers and knives for sacrificial rites which consisted in drawing blood from different parts of the body. Jaguar and deer bones are cut in high relief and the workmanship is exquisite in intricate designs. Many had the background incrustated with turquoise which made the design to show effectively. Obsidian knives were used to slit the chest of the sacrificial slave victims, and their palpitating hearts were torn and offered to the deities. They were skinned and the priest was dressed in their skin. A hatchet of copper has been found in Tomb 7. Other objects were of gold and silver. Gold earrings and stringed necklaces were of modernized fine designs. Bead necklaces of crocodile and wolf's teeth were also used. Carved jade earring and pendants were also used. Colored shells, red ones especially, were held in high esteem for good luck, and were worn as or with armlets and necklaces. Zapotecs worshipped serpent tongued deity (Hydra?). They believed that to reach the realm of the dead (Perseus), the dying man had to cross a wide river (Milky Way: Purānic Vaitarani) for which they killed a dog to act as a ferryman (Canis Major and Canis Minor are in opposite side—the Cinvat bridge of the Persis—of the Milky Way). In Columbia Andes (San Agustin) stone idols of first century A.D. have been unearthed. One is a serpent-eating eagle (Aquila or Corvus). Allegator god (Capricornus) was the god of war. Prisoners of war were slaughtered and the blood ran through grooves between the teeth into god's gaping mouth. The goddess of Life has big round eyes, a sharply cut line of teeth with large protruding canines and it holds a baby with a moon-shaped headdress. The goddess of Death was in the form of a vampire with a long line of teeth.

The Aztecs entered the valley of Mexico early in the 14th century as a crude hunting people. Their war god was Huitzilopochtli; from his mouth protruded the beak of an eagle, his head covered with eagle feathers, his forehead besmeared with blood, on his breast there are two eagles tearing out a serpent. It seems the war god represented Aquila and Serpens. Their coat of arms and flag symbolized eagle, serpent and cactus. Serpents were also worshiped, as serpent stone sculptures are found near the lake of Mexico City. The other important deity was Tlaloc the god of rains. In times of drought most beautiful Maya maidens were hurled from the brink of precipitous Castillo into the deep cenote pool. If any one survived the tremendous shock of the great drop and struggled to the surface of the water, ropes were let down to them, and they were hauled out and questioned by the priests as to the decision of the rain god. Incense consisting of copal and rubber had to be burnt before the deities 4 times each day and 3 times each night. Priests had to attend to that. There were also nunneries for that where the inmates had to take a vow of chastity, and the rules of its observances were very strict. On the altars before the gods the priests robed in red quilts, hair matted with blood, offered food, clothing, flowers and blood. The priests picked thorns through their tongues, cheeks and ears to obtain blood. Pigeons or quails were common sacrifice for blood offerings. But the all important sacrifices for major ceremonies were human victims. Aztecs sometimes chose the victim from their own people, but generally prisoners of war. He was feasted upon delicacies, wore rich raiments, and was entertained by comely maidens. Fine black-robed priests put the victim over a stone, held his head, arms and legs while the official priest in red slit his chest with an obsidian-bladed knife, tore out the pulpitating heart and offered it to the deity. Sometimes the heart was offered to the sun before placing it in a bowl and setting it on the altar, or placing it in its mouth. The body of the victim was thrown down the steps of the pyramid and carried away to be cut off and distributed in small pieces for ceremonial cannibalism. Between 20,000 and 50,000 victims, mostly prisoners of war, were sacrificed yearly in Aztec domains. Aztec warriors wore quilted cotton armour. Their weapons consisted of darts or javelins with edges of obsidian or copper, also slings and stones, bows and arrows and wooden sword or club. Pieces of obsidian 3 inches long 2 inches wide were fastened in grooves along the edges of the wooden sword with cement made from the root of a tree pounded with earth and blood of birds and bats.

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